NOTE.

The cost of this Committee, including the cost of printing the report and the appendices which came to about Rs 1,244, is estimated to have been Rs 1,97,000.

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CHAPTER I.

Appointment and terms of reference.

The Haj Inquiry Committee was appointed by the Government of India on the 26th March, 1929, in accordance with the following Press Communiqué.

In pursuance of an undertaking given in September, 1928, in the course of the debate on a resolution moved in the Legislative Assembly by Seth Haji Abdulla Haroon, the Government of India have decided to set up a Committee consisting of the gentlemen named below to enquire into the arrangements in force for pilgrims proceeding to the Hedjaz, especially—

(1) the facilities provided at the ports of Calcutta, Bombay and Karachi,

(2) the powers and duties of the Protectors of Pilgrims and Haj Committees established at those ports;

(3) the accommodation and facilities provided on the voyage; and to make recommendations.

2. The Chairman, Members and Secretary nominated by Government were:

Chairman.

Hon'ble Mr H. B. Clayton, C.I.E., I.C.S.

Members

1. Khan Bahadur Haji Abdulla Haji Kasim, M.L.A.
2. Seth Haji Abdulla Haroon, M.L A.
3. Hon'ble Sir Ebrahim Haroon Jaffer, Kt., Member, Council of State.
4. Mr Fazal Ibrahim Rahimtullah, M L.A
5. Mr Hasanally P Ebrahim.
6. Haji Chaudhury Mohamed Ismail Khan, M L A
7. Maulvi Mohammad Shafee Daoodi, M.L A.
8. Maulvi Syed Murtaza Sahib Bahadur, M.L.A
9. Khan Bahadur Makhdum Sayad Rajan Bakhsh Shah, M L A

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CHAPTER II.

Tour of the Committee and Questionnaire.

4 The Committee met immediately after its appointment on the 2nd of April in Delhi, and a Sub-Committee was appointed to draw up a Questionnaire, which was finally approved on the 19th of April The Questionnaire, which is printed as Appendix "A", was translated into Urdu and Bengali, and copies were supplied to all Muslim newspapers and in all 3,435 copies were distributed. As it was obvious that replies to the Questionnaire could not be expected to be received before June the 15th, it was resolved that the Committee should, after inspecting the arrangements during the outgoing pilgrim season in Bombay, proceed to Karachi for similar inspection work there, and then go into recess until the return season began, when it should re-assemble at Bombay to inspect the boats and pilgrims on their return The tour programme as at first arranged included visits to Bombay, Madras, Calcutta, Patna, Lucknow and Karachi, and it was hoped that it might be possible to finish the report before the autumn session of the Assembly Subsequently, however, it was found necessary to revise this programme, as though the Committee set from day to day to examine witnesses, it was not found possible to adhere exactly to the dates originally fixed, and even so, the oral examination of important witnesses had not infrequently to be curtailed. The Government of Bengal was particularly anxious that the Committee should visit Eastern Bengal in view of its importance as the home of a large number of pilgrims, and therefore it proceeded to Dacca, where it conducted the examination of witnesses from the neighbouring districts and from Assam. It was unfortunately impossible for it to visit Sylhet owing to the floods there Finally its tour programme was revised so as to include visits not only to the places already specified, but also to Delhi and Lahore, while a Sub-Committee was sent to Quetta. The tour of the Committee was continuous from the 5th of June to the 22nd of August, when it dispersed at Karachi to meet again in Poona on October the 14th for the discussion of the report, which was finally signed on the 3rd December, 1929.

5. The members of the Committee would naturally have been glad, had it been possible for them, to proceed to the Hedjaz itself and continue their inquiries there. But such a course would have involved obvious difficulties and the Government of India in agreeing to form the Committee specifically laid it down as a condition that its tour should be confined to India.

6. Two hundred and forty-seven replies to the Questionnaire, 174 in English, 58 in Urdu and 15 in other languages, were received

and 128 witnesses were examined orally. In addition the Committee, or Sub-Committees appointed for the purpose, made special inspections of the embarkation and disembarkation of pilgrims, the *musafirkhanas* and camps available and projected in the cities of Karachi, Bombay and Calcutta, interviewed the Muslim Members of the Legislative Council of Bengal as to the desirability of keeping the port of Calcutta open for pilgrims, and also, by the courtesy of Messrs Mackinnon Mackenzie and Company, inspected the S.S "Vita" in Bombay harbour, and, by the courtesy of Messrs Turner Morrison and Company, the S,S "Dara" in Calcutta, in order to obtain knowledge of details in connection with the survey of pilgrim ships. Two Sub-Committees also travelled as deck passengers on the S S. "Arabestan" and S.S "Sultania" from Bombay to Karachi in order to obtain first hand information as to the conditions on a pilgrim ship. The names of the associations and individuals who sent replies to the Questionnaire or were orally examined are given in Appendix "B".

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CHAPTER III.

Recent History.

7. The Pilgrimage to Mecca (*Makka Moazzama*) is a subje enshrined in a halo of romance even for the non-Muslim and this as well as for other reasons, has always been of great in to the nations of the world We do not propose to attempt history of it even during recent years It will, however, we thin assist the reader in comprehending the difficulties to which it ha given rise, if we refer briefly to the more recent history of a few the problems it has created, treating them in the first place the international aspect and in the second, in the light of the pr ceedings of the Central and Provincial Legislatures of India.

The international aspect.

8. For the last fifty years the sanitary problems conn with the pilgrimage have been recognised as being of great i national importance Situated as it is, the Hedjaz, and inde whole region surrounding and adjoining the Red Sea, has on ly. occasions in the past proved the corridor by which vario pro- tious diseases have spread from East to West as well as fr mine to East Consequently ever since international sanitatic dates a subject for discussion between the nations of the wo ortant been realised that special precautions should be adopte rnment ference to all the Red Sea traffic and especially the should grimage ne of a

9 **The International Sanitary Convention of 1926.**—· Dacca, ventions approved at Venice in 1892, Dresden in 189 he neigh- 1894, Venice in 1896 and Paris in 1903 and 1912, a impossi- special provisions on the subject India was not, we inally its signatory to any of those Conventions except that of y to the did not subscribe to that of 1912, both for other reason e a Sub- because it laid down that adequate provision for the retu ttee was must be made in the case of pilgrims to Mecca She wa when it represented by three delegates at the Sanitary Confere he 14th in Paris in 1926, and those delegates signed the Co on the approved at that Conference. The text of the Convention, tog with the report of the delegates, has already been published general information in the Government of India Gazette, under Notification No. 76 of the 13th January, 1927, Department of Education, Health and Lands. Part III of the Convention deals with pilgrimages in general and in particular with the pilgrimage to Mecca. In writing of it, the delegates remark as follows :—

> "18 Part III of the draft Convention followed the practice adopted in the 1912 Convention by setting forth in

great detail rules to be observed on pilgrim ships. Many of these, *e g*, the obligation on pilgrims before embarkation to be furnished with return tickets or to have made deposits of money for the return journey—appeared to be beyond the scope of an International Sanitary Convention dealing with the dissemination of disease and seemed more suited for local legislation Their inclusion in an International Code, however, will cause no difficulty to India, since they are for the most part more than covered by the rules now in force in India regarding pilgrim ships The Committee, though recognising that these provisions were covered by present Indian and Dutch rules and practice so far as ships coming from the South to the Hedjaz were concerned, yet desired their retention in an International Agreement on account of their utility as applied to pilgrim ships coming from the North to the Hedjaz. We therefore confined our attention to securing the removal of certain crudities and ambiguities which had crept into the draft Articles. In this we worked in close consultation with the Dutch delegates, who, on account of pilgrims from the Netherlands East Indies, were, like ourselves, directly interested in matters affecting the pilgrimage. As a result, the proposals advanced either by ourselves or the Dutch were adopted by the Conference The Articles have thus been improved in many small practical details, which it is unnecessary to recount *seriatim*, and are in close accord with the present Indian rules"

paragraph 28 of the report, the delegates further

Ve trust that the principles on which the Convention has been based may prove acceptable to Your Lordship and to the Government of India, and that after careful examination it may be possible for India to ratify this Convention. We believe that such action would be to the advantage of India, both internationally and commercially The whole world knows that India suffers from epidemics of plague, cholera or small-pox of greater or less intensity, and on several occasions infection has been carried on ships coming from India. It is, therefore, not surprising that health officers of some countries are uneasy about arrivals from India."

11. We understand that the Government of India have not yet tified the Convention, but are considering the possibility of doing

so, as, though it is generally agreed that it would be in the interest of India to ratify it, the fulfilment of certain of its requirements other than those contained in Part III dealing with pilgrimages, may be a matter of some expense and difficulty. As far as the pilgrim traffic is concerned the Convention of 1926 is undoubtedly an improvement on previous Conventions from the point of view of pilgrims from the East, though this report contains suggestions for the modification of certain of its provisions It restricts the quarantine period at Kamaran to forty-eight hours in the case of healthy ships and allows means to avoid detention there altogether. Under it a pilgrim coming from the East through the South of the Red Sea is actually in a more favourable position than a pilgrim coming from the North. It is true that his ship has in all circumstances to call in at Kamaran, whereas ships coming from the North have on the outward journey to call at Tor, only if their port of departure is infected with plague, cholera or small-pox; but on the homeward journey all North-going pilgrim ships have to remain for three days in quarantine at Tor, whatever their health conditions may be, whereas ships returning to the East do not have to put in at Kamaran or elsewhere for quarantine purposes, unless specially ordered to do so. We are aware that there exists among persons who are not fully acquainted with the facts a very definite opinion that the quarantine at Kamaran is useless and unnecessary after a voyage lasting at least eight days from the last port in India We have been informed by apparently competent medical witnesses that the period of incubation of plague and cholera does not extend beyond seven days, and this appears to be borne out by the period stated in Article 130 of the Convention Much criticism has also been levelled at the futility and inconvenience of the methods of disinfection prescribed at Kamaran On the other hand, it must be remembered that the length of the detention and the severity of the methods authorised by the present Convention are much less than those enforced previously, and that the protection from special measures furnished by the Convention to those who have ratified it is an asset of the utmost importance We understand that an actual instance of this occurred shortly after the Convention had been signed, i.e., during the pilgrimage of 1926. The Government of the Hedjaz are in the same position as India, as its delegate has signed the Convention, but we understand that it has not yet officially ratified it At the beginning of the pilgrimage of 1926, ships began to arrive at Jeddah, having gone through the routine procedure and been granted pratique at Kamaran The Jeddah Port authorities proposed to place these ships in quarantine for a period in Jeddah harbour, but, as the result of the British Consul pointing out to His Majesty King Ibn-i-Saud the conditions laid down in the Convention, peremptory orders were issued by the King for the pilgrims to be allowed to land at once. If the Convention had not been in existence, nothing could have pre-

vented the detention of the pilgrims for an unlimited period at the sweet will of the medical officers of Jeddah port.

12. **The Anglo-Dutch Agreement (1926).**—But in any case, whether it be ultimately decided to ratify the Convention as a whole or not, we understand that the Government of India have already, in conjunction with the Government of Great Britain, entered into an agreement with the Netherlands Government in respect of the pilgrim traffic from the South This agreement, which came into force on the 1st January, 1927, is to be in force for a period of eight years and embodies in its schedule, with slight verbal differences only, the measures laid down in Part III of the International Sanitary Convention including the control of that traffic at Kamaran. In the event of the International Sanitary Convention being ratified on behalf of India and the Netherlands East Indies, the provisions of that Convention will be substituted for those of the schedule. We consider that it is advisable that these facts should be made more generally known and the text of the agreement published.

Recent history in the Indian Legislature.

13 One of the traditional features of the pilgrimage to Mecca has been that devout Muslims have made a practice of refraining from complaints of any inconveniences suffered during its performance in the belief that, the more a pilgrim so suffers, the greater will be the blessing of God upon his act of devotion. This tradition still survives and it is probably due to it that those who have championed the cause of pilgrims in the Central and Provincial Legislatures have mostly been persons who have not themselves performed the pilgrimage

14 The oldest piece of legislation dealing with the pilgrimage which is still in operation is the Bombay Pilgrim Act of 1887. This provides for the appointment of Protectors and, to a certain extent, for the control of shipping As long ago as in 1895 a special Act, the Pilgrim Ships Act, was passed by the Central Legislature "to make better provision for the regulation of pilgrim ships". This laid down many provisions which are not only at present in force in India but have also been copied in other parts of the world. It prescribed for example that every pilgrim ship should be principally propelled by steam, and included many other regulations intended to secure the good health and comfort of the pilgrim while on the voyage A special Calcutta Act, which was modelled on the Bombay Act, was passed in 1896. These facts are quoted here to show that the problems involved had, at the beginning of this century, already been recognised as sufficiently serious to justify special legislation.

15. **Destitution of pilgrims and arrangements for their repatriation.**—After the ratification of the International Sanitary

Convention of 1903, the question of the repatriation of poverty-stricken pilgrims came prominently before the Indian Government. The Egyptian, French, Dutch, and Straits Settlements Governments had already introduced systems for the issue of compulsory return tickets to pilgrims. It may be argued that the motive of these Governments in introducing this system was to save themselves from the financial difficulties involved in the repatriation of a large number of destitute subjects from Jeddah, but a more generous interpretation is certainly fairer, *viz.*, that these Governments realised that, if the repatriation of pilgrims as destitutes became the rule rather than the exception, pilgrims would be encouraged to go on the pilgrimage inadequately provided with funds, in the hope of being repatriated at the Government's expense—a state of affairs which, while lowering the prestige of the country concerned, must inevitably also produce extreme suffering among the pilgrims themselves In 1905, the Government of India consulted leading Muslims and Anjumans as to the advisability of the introduction of a similar system of compulsory return tickets in India At that time Muslim opinion as a whole was emphatically opposed to the idea, and it was contended that many of the pilgrims who went to the Hedjaz were either infirm or very old and did not want to return to India at all, and were only forced to do so by the conditions they found existing there, as they went in constant fear both for their life and property. It was also pointed out that the introduction of return tickets would deprive the pilgrim of the opportunity of returning by the boat he wished, whereas, if he had a free choice to select his ship, he could often secure a passage at a nominal rate The Government of India accepted this view and decided to abandon for the present any proposal to make return tickets compulsory, but at the same time they requested the local Governments to adopt such measures as they might find feasible to bring to the notice of intending pilgrims the advisability of depositing with the Consul at Jeddah a sufficient sum of money to cover their return passage to India.

16 Unfortunately, the hope that the pilgrims themselves would remedy the admitted evils of the system, as it then existed, by voluntary action on these lines was not fulfilled Year after year the sufferings of pilgrims becoming destitute in the Hedjaz grew more and more heart-rending, so that the Indian Vice-Consul described them as being a disgrace to the Muslims of India. The Turkish Government, too, then the custodians of the Holy Land, insisted that provision should be made by the responsible Government for the removal of its subjects, who were "a burden and an offence and a source of danger to the town". Almost every year the Central Government had to incur expenditure on repatriation and with equal regularity every year brought in its train the deaths

of a large number of destitutes, whom for obvious reasons it was impossible to repatriate at the public expense before their private resources were exhausted. The position became so serious that in 1913 the Government of India circulated for consideration a proposal of the Bombay Government, that a shipping firm of standing should be given a monopoly of the pilgrim traffic for a number of years, subject to the conditions that a system of compulsory return tickets should be introduced, that maximum rates for passages should be fixed and that there should be general improvement in the conditions on shipboard This proposal did not however find favour with the Muslim public, chiefly owing to the fear that by the creation of a monopoly the rates for steamer tickets to and from the Hedjaz might be improperly enhanced. In discussing the proposal the Government of India actually went so far as to declare that, if alternative proposals for the assistance of pilgrims, particularly in connection with the return journeny, were put forward they would be carefully considered, even if it might be necessary to grant a subsidy from general revenues to the steamship companies for the purpose With the outbreak of the Great War the question of the pilgrimage naturally fell into the background, but in the disturbed conditions which immediately followed the War in 1919-21, when shipping was at a premium and rates for freights so attractive that companies were not prepared to provide ships for the pilgrim traffic except at very high rates of fare, Government, being anxious to satisfy the Msulims of India that the Holy Places were still inviolate, took special steps to meet the difficulties of the pilgrims and actually granted a portion of the passage money as a subsidy from general revenues to bring the passage rates to their pre-war level In one year the subsidy is believed to have amounted to something in the neighbourhood of Rs 4,00,000. About the same time also Government specially obtained the release of a vessel which was being used for the transport of troops with a view to its utilization for the pilgrim service, and despatched a field-hospital to Jeddah for the convenience of pilgrims who were British subjects. In 1921 a statement was made on behalf of Government in the Assembly that they were still considering the advisability of making the return ticket system compulsory, but would not do so, until they had the bulk of the Muslim community behind them. By that time, they believed that a considerable body of Muslim opinion was in favour of the compulsory return ticket system, and that this was more or less the case was proved by the fact that in 1925 section 208A was added to the Indian Merchant Shipping Act without encountering any serious opposition, and prescribed that every pilgrim intending to return to India after the pilgrimage must either be in possession of a return ticket or must have made a deposit to cover the cost of his return journey.

17. It is interest to note that, while this addition to the Indian Merchant Shipping Act was under discussion in the Legislative Assembly, Maulvi Muhammad Shafee Daoodi, whose assistance we have had as a Member of this Committee, made certain suggestions as to the formation of Haj Committees, the deposit system, the fixation of fares and other matters, which have, with slight modifications, found a place among the recommendations made in this report

18. It will be seen that, whereas Muslim opinion at the beginning of the present century was firmly opposed to any legislation making compulsory the provision by pilgrims of the means necessary for the return journey before they left the shores of India, the next twenty-five years produced a complete change in this feeling, so that the necessity of such a provision came to be recognised by all shades of enlightened Muslim opinion

19. Attempts have been made by other means to save Indian pilgrims from the suffering and disgrace involved by repatriation as destitutes. About 1912 an attempt was made to establish, by means of collections from the Muslim public, a fund adequate to enable destitute pilgrims to be repatriated by means of charity rather than as an international obligation Haj Committees were established in many districts under official sanction, but, as stated elsewhere in this report, they were not very successful and did not manage to collect any considerable sum for the assistance of the pilgrims Attempts which were made with the same object by non-official agency were much more successful, but it was evident that the Muslim public could not be expected to contribute every year adequate funds to insure the repatriation of all pilgrims and to prevent destitution.

20 **References in the Central Legislature.**—In 1913 Mr A. K (now the Hon'ble Sir Abdul Karim) Ghuznavi went as a pilgrim to Mecca The report of his experiences up to the time he reached the Hedjaz is contained in an official pamphlet and provides a most interesting description of the condition of things immediately before the War as far as the pilgrim traffic was concerned, as well as valuable suggestions for remedying the many deficiencies which he showed to exist. About the same time, i e , 1913, an other prominent Muslim, Sir Ibrahim Rahimtoola, brought a resolution in the Council of the Governor General suggesting that the ports of Calcutta and Chittagong should be thrown open for the embarkation of pilgrims. He had already moved a similar resolution in the Bombay Legislative Council. In his speech he gave most lucid exposition of the difficulties which pilgrims then found at Bombay in securing passages to Jeddah, the increase in the rates of passage money, the inadequacy of the *musafirkhe* accommodation in Bombay and other points of importance. Tl

object of his proposal was to afford relief not only to the pilgrims but also to Bombay city. At that time the new Bombay docks had not been opened and it was a matter of extreme difficulty to find room for pilgrim steamers in the port The Hon'ble Sir Harcourt Butler promised that the Government of India would give the matter their careful attention, and accepting this assurance, Sir Ibrahim Rahimtoola modified his resolution accordingly and in doing so stated —"I have studied the question of pilgrims for a number of years and have taken an active interest in all affairs relating to pilgrim traffic I am prepared unhesitatingly to acknowledge that the Government of Bombay especially and the Government of India have been most sympathetic in their endeavours to do their best for the pilgrims."

21 Sir Ibrahim Rahimtoola had, we understand, already drafted a Bill for the better control of the pilgrim traffic Among its other provisions was one to the effect that steamer tickets should only be booked through the Haj Committees, who would thus be in a position not only to insist upon a reasonable fare being charged and proper facilities granted, but also to form a fund which would enable those Committees to finance special measures for the comfort of pilgrims We believe that in 1920, when Sir Ibrahim Rahimtoola was a Member of the Executive Council of the Governor of Bombay, he brought this proposal before that body also, but the matter was not pursued further

22 Allusion has already been made to the fact that in 1913 the Government of Bombay put forward proposals for the grant of a monopoly of the pilgrim traffic for a fixed period of years to one steamship company, and to the special means taken by Government in the years immediately after the War to reduce the cost of the journey by the grant of considerable subventions from public revenues In 1921 the Hon'ble Khan Bahadur (afterwards Sir) Ahmed Thamby Maricair moved a resolution in the Council of State for the opening of the port of Madras to pilgrim traffic. This was generally supported by all non-official members both Hindu and Muslim, including the Hon'ble Khan Bahadur (now Sir) Ebrahim Haroon Jaffer, whom the present Committee is fortunate enough to have as one of its members In 1923 the same Hon'ble gentleman asked certain questions relating to the fares charged by the steamship companies, while further questions on miscellaneous subjects in connection with the pilgrimage were also asked in the Assembly. In 1924 Sir Ebrahim Haroon Jaffer tabled a resolution for the appointment of a Haj Inquiry Committee on the lines of the present Committee, but, after discussing the subject fully with the Hon'ble Sir Narasimha Sarma, the then Member-in-Charge, eventually did not move it on the assurance given that the grievances of the pilgrims would be fully investigated by the Hon'ble Member himself, who undertook to pay a

in the Legislative Assembly on the lines of that tabled by Sir Ebrahim Haroon Jaffer in 1924, for the appointment of a Committee to enquire into the whole matter, and this was accepted by Government, as stated in Chapter I

25. **The Acts and rules relating to pilgrims.**—The various enactments as far as Indian Legislation is concerned are as follows —

Act No 14 of 1895 of the Central Government (the Pilgrim Ships Act, 1895) laid down the conditions under which ships might carry pilgrims to the Hedjaz This Act has subsequently been repealed and its place taken by Part IV (sections 147 to 213) of the Indian Merchant Shipping Act Bombay and Calcutta both have their special Acts also. They are (1) Bombay Act 2 of 1887, as amended by Bombay Act No 5 of 1915, "an Act to provide for the protection of pilgrims at the ports of Bombay and Karachi", and (2) Bengal Act No 1 of 1896, as amended by Act II of 1929, "an Act to provide for the protection of Muhammadan pilgrims".

Both these Acts are still in force and during the current year, the Bengal Government has taken steps to amend its Act to enable it to issue rules for the control and licensing of *muallims.*

26. Regulations and instructions for the control of the pilgrim traffic have been issued by the Central Government from time to time from 1896 onwards under the Pilgrim Ships Act and the Indian Merchant Shipping Act All these Acts and rules are published in a brochure entitled "General Instructions for pilgrims to the Hedjaz and a Manual for the guidance of officers and others concerned in the Red Sea Traffic, 1922" The rules have been revised from time to time and we understand that it is now proposed to revise them so as to bring them into complete conformity with the International Sanitary Convention and the Anglo-Dutch Agreement. It is clearly desirable that this should be done and that they should be re-issued in an up-to-date form at the earliest possible date. We have certain alterations to suggest in the sections of the Indian Merchant Shipping Act which deal with the pilgrim traffic and it would be proper that, after these alterations, if approved, have been carried out, Part IV of the Indian Merchant Shipping Act should be printed as part of the Manual. The Straits Settlements Merchant Shipping Act, though framed on the lines of the Indian Merchant Shipping Act, deals with pilgrim ships in a chapter entirely distinct from that devoted to native passenger ships and, if this could be done in the Indian Merchant Shipping Act also, it would greatly facilitate an easy comprehension of the provisions of the law, both by the public and by the officials responsible for enforcing the sections in question With a similar object we think it desirable that the whole of the official manual should be available in Urdu as well as in English.

CHAPTER IV.

The problem of the destitute pilgrim.

27 **The injunction of the Quran-i-Sharif.**—The injunctions of Quran-i-Sharif in respect of the pilgrimage are as follows —

Part IV, Chapter III of the Quran, verse 96. The Haj is not gatory on indigent persons.

ولله على الناس - حج البيت من استطاع اليه سبيلا

"Wa lillahi alannasi hijjul-baiti man-istataa' 'Ilaihi Sabila"; , "and pilgrimage to the House is incumbent upon men for the of Allah, upon every one who is able to undertake the journey it".

Part II, Chapter II, Verse 197.

وتزودو فان خير الزاد التقوى واتقون ياولي الالباب

"Wa tazzwadu fa inna khair azzadit toqwa Wattqooni ya ulil albab";

, "and make provision, for surely the benefit of provision is the arding of oneself and be careful (of your duty) to Me, O! men of rstanding". According to Ibn-i-Abbas, the well-known com- ntator, by "provision", is meant the provision for the journey Mecca.

28. Unfortunately there is some divergence of opinion as to the act interpretation of these passages from Holy Writ, as while tain Ulemas hold that they justify the dissuasion or even the vention from the performance of the Haj of those persons who not physically fit and financially competent, others are of inion that any such dissuasion is contrary to the spirit of the ran It is, however, to be noted that other Islamic countries, h as Egypt, Persia and Iraq do take special measures to prevent igent pilgrims from proceeding from their territories to the djaz and the opinion of civilised nations is reflected in Article of the International Sanitary Convention, 1926, which, dealing th pilgrimages in general, lays down that "Pilgrims shall be possession of a return ticket or shall have deposited a sum ficient to pay the return journey, and if circumstances permit, y shall be required to show that they possess means necessary the accomplishment of the pilgrimage"

29. **The Sanitary dangers of pilgrimages.**—The records of the st as well as present-day experience in India show that pilgrim- es of all kinds, involving as they do, the collection in one place large numbers of persons from different parts of the country, indeed, of the world, are, even if the utmost sanitary precautions possible, a potential source of serious epidemics. The danger

increases with the increase in the number of pilgrims and is in inverse ratio to the sanitary precautions taken. Some of the Hindu pilgrimages in India, *e g.*, the Kumbh Mela at Hardwar and that at Pandharpur in the Sholarpur district, have, in the past, operated to spread small-pox, plague and cholera throughout many of the neighbouring districts and beyond For this reason Government have, on occasions in the past, found it necessary to prohibit such pilgrimages entirely, and as a matter of routine, even when no epidemic is in evidence, insist on the observance of the most elaborate sanitary precautions in connection with them Similarly, the pilgrimage to Mecca, where on certain occasions as many as half a million pilgrims have collected at one time and the sanitary arrangements are very primitive, resulted in the year 1882, to quote one instance only, in a very serious outbreak of cholera, which spread infection to many of the adjoining countries of Europe and Asia A pilgrim who is in ill-health or insufficiently fed is more liable to be a focus of infection than one who is in robust health; and the fact that a large number of indigent pilgrims have in the past normally been present in Mecca at the time of the Haj, has presumably had a large part in augmenting the suspicion with which that pilgrimage is at present regarded by most of the sanitarians of the civilised world, and procuring the insertion in the International Sanitary Convention of Article 93 above referred to, as well as the detailed provisions referring to the Mecca pilgrimage contained in Chapter 2 of Part III of the Convention The conditions under which the pilgrimage to the Hedjaz is performed, particularly by pilgrims who are not well provided with this world's goods, are so rigorous as to be a severe strain even on the strongest From the day he leaves his home till the day he reaches it on return the pilgrim's stamina grows hourly less On the outward voyage from India to the Hedjaz, deaths among pilgrims are of comparatively rare occurrence, whereas on the return voyage they average only a little less than one per mille per day or something like 300 per mille per year—a rate of mortality which even if applied to infants under one year of age, would be considered high for any big city. Every extra day before the pilgrim reaches his own home on return operates to deplete his financial and physical resources the more and to make him a more potential source of infection Unfortunately a large number of the pilgrims who proceed to the Hedjaz from India are old and infirm, and a certain percentage desire to undertake the pilgrimage only with the object of dying in the Holy Land If these persons affected no one but themselves, the matter would not be so serious, but unfortunately, as many of those who have themselves performed the pilgrimage to Mecca have very forcibly pointed out to us, they are a source of great nuisance to their fellow pilgrims, and by their importunate demands for food and money reduce the resources of those, who would otherwise have had enough to sustain themselves in good

physical condition, to danger point. Thus Haji Mohammad Abul Hasan Saheb of Gorakhpur (United Provinces), who went on the Haj in 1927, states :—"My own view is, and I speak with full sense of my responsibility to God, that no Muslim should go on the pilgrimage, unless *he can afford to do so*." Without attempting to deal with the point of doctrine involved, we are, therefore, of opinion that in the general interests of pilgrims as a whole, while it may not be desirable absolutely to prohibit the pilgrimage in the case of the indigent or infirm, it is proper to use every possible argument to discourage such persons from attempting it.

30. **The necessity of adequate financial provision.**—Even stronger views than this have been expressed by many of the witnesses we have examined, particularly by those who have performed the pilgrimage in recent years and seen the miseries that result from pilgrims improperly provided or physically unfit attempting the pilgrimage. His Exalted Highness the Nizam of Hyderabad has, we have been informed, introduced a system whereby intending pilgrims from his dominions are asked each to deposit in cash a sum of Rs. 500, which is returned to them to meet expenses as they require it, in the Hedjaz, and for those who do so free return tickets by steamer are provided at the expense of the State. It is true that, as far as we can learn, there is no objection raised to pilgrims from his dominions proceeding at their own expense to the Hedjaz without making such a deposit: but it is believed that the number who do so are very few. On the other hand we have heard of cases where persons, under a mistaken idea that they were performing a charitable act, have paid the steamer fares of indigent would-be pilgrims without assuring themselves that they have any means to support life during the journey. From the report of the Protector of Pilgrims in Bombay it appears that the trustees of the Fatma Bibi Rogay Charity Fund are in the habit of supplying steamer tickets to poor pilgrims. Other trusts such as the Haji Adam Haji Abubakar Nurani Charitable Trust and the Mohamad Haji Sahoo Siddiq Trust also assist poor pilgrims with small grants of money or steamer tickets or both. We have no information as to whether, in these and other similar cases, enquiries are made as to whether the beneficiaries have sufficient resources to meet the other necessary expenses, but we would most emphatically urge that any individual or trustee, who has hitherto neglected this precaution, should realise that the grant of a steamer ticket alone, even if it be a return ticket to persons who have not adequate means to perform the pilgrimage without a very serious depletion of their physical resources, so far from being a charitable act, is in reality a distinct disservice to the pilgrimage as a whole and to the Indian pilgrims in particular. Any person desiring to preform the pilgrimage by proxy (*Hajj-i-Badal*) cannot expect to acquire merit thereby, unless he assures himself that his proxy has adequate funds to

maintain himself in good condition till his return. The British Consul in Jeddah in his report for 1927 estimated the cost of the pilgrimage, if the journeys in the Hedjaz were performed by camel, at Rs. 600 in addition to the steamer fare. In his opinion no pilgrim should leave India with less than Rs. 600 in his pocket after purchasing his return ticket If the journeys in the Hedjaz, including the journey to Medina, are done by motor car, Rs 100 should be added to this estimate It is to be noted that in his report for 1928 the same Consul states:— "The average cost of the pilgrimage to the individual pilgrim was certainly less than last year" Other witnesses whom we have examined have placed the cost including passage money as low as Rs 500 One thing is certain and that is that the cost varies from year to year, but, if the measures we propose are adopted, consider that there is a reasonable probability of the average cost being reduced by Rs 50 to Rs. 100 As we have suggested below, we consider that the Haj Committees should take steps from year to year, as the cost varies, to let it be generally known what the approximate expenses of the pilgrimage will be In the interim we consider that the figure of Rs 450 in addition to the steamer fare may be taken as a guide by intending pilgrims.

31 **Declarations.**—At present under the proviso to section 208A. of the Indian Merchant Shipping Act, a pilgrim who has made declaration on oath that he does not intend to return to India within three years is allowed to proceed to the Hedjaz without either taking a return ticket or making a deposit of the amount necessary for his return steamer fare It is beyond dispute that in the past many persons have made such a declaration, if not with the deliberate intention of falsifying it, at least without knowing the full facts and the conditions of life in the Hedjaz and have had to be repatriated as destitutes within six months or less The views expressed by witnesses on this point have been as wide as the poles apart Some have advised that no pilgrim should be allowed to sail unless and until he has deposited with Government the sum calculated to be necessary in addition to the return fare to complete the pilgrimage in fair comfort, while others would object to any restriction being imposed on the pilgrimage, and even to the Haj Committees being authorised to accept or refuse applications to proceed on declaration. We have carefully considered all possible means of dealing with the question of declarations in future. While we are unanimous in agreeing that the present system, which allows a number of persons, by means of declarations, to proceed to the Hedjaz and there become destitute, must be altered, some members have strongly urged that declarations should still be allowed in cases where an intending pilgrim, on making his application in his district for a pass, is prepared to produce two sureties, approved by the district or sub-divisional officer concerned, who would be responsible for

reimbursing the cost of his return fare with food to India in the event of his desiring to return within the period of three years. It is argued in favour of this proposal that, should such a person present himself to the British Consul at Jeddah, it would be possible for that officer to arrange for his immediate repatriation at Government expense, before he reached a stage of destitution at which his strength would be severely impaired, and the expenditure incurred on his repatriation could be recovered from his sureties. Even this arrangement would go far to prevent the evils which exist at present. But, by a majority, we are of opinion that a strict observance of the provisions of Article 93 of the International Sanitary Convention in this respect is not only in the interest of the pilgrimage as a whole, but also in accordance with the spirit of the injunctions of Holy Writ.

32. The objection to the destitute is not solely that he has to be repatriated at the public expense. A much more serious objection is that he is a nuisance and danger to his fellow pilgrims, and we are satisfied that the matter is of such importance for the pilgrimage as a whole, that we recommend the abolition of the proviso to section 208A so that no pilgrim shall be allowed to sail from India without making a deposit adequate to cover his return journey. This restriction should apply to foreign as well as to Indian pilgrims proceeding from India ports, if they have not already made a deposit with their own, or some other Government, and the deposit should be returned to those who make application for refund by the British Consul at Jeddah, on his being satisfied that the applicant really desires to remain in the Hedjaz or to proceed home by another route.. In the former case the deposit money will enable the applicant to start his life in the Hedjaz in circumstances which are not, as at present, those of extreme poverty. In neither case will it cause serious inconvenience to receive refunds, in the manner described, at Jeddah, as nearly all pilgrims naturally return there after the Haj is over, even if they are intending to proceed home by the northern route, but in the case of those desiring to settle in the Hedjaz, the Consul could no doubt arrange, if necessary, to make the refund through the Hedjazi authorities, who, it is believed, would normally insist on the settler becoming a Hedjazi citizen.

33. If, in spite of the measure suggested, it should still be necessary to repatriate any pilgrims as destitutes, the financial liability for doing so should still rest with Government, but in future the expenditure on that account may reasonably be expected to be negligible. It is arguable that even in the past the use by Government of money accruing to it from the unclaimed property of deceased pilgrims towards the cost of repatriation of destitutes was not proper. Under the scheme as it will now stand, it is clearly equitable that all sums accruing on account of unclaimed deposits and property of deceased pilgrims should in future go to the Haj Committees and not to Government.

CHAPTER V.

The pilgrimage from the East.

34. **Iraq routes.**—The main countries concerned with the pilgrimage to the Hedjaz from the East are India, Burma, the Malay States and the Netherlands East Indies. Pilgrims, however, come from as far off as China, some even overland, to India It is not generally known that it is possible to proceed from India to the Hedjaz and back by an overland route necessitating no sea voyage at all This entails taking the train to Duzdap, proceeding thence by motor to Meshed and Baghdad and again by motor across the desert to Syria and thence from Palestine more or less along the line of the Hedjaz Railway to Medina (*Medina Monauara*) and Mecca The Hedjaz Railway is at present not working Such a journey is naturally more expensive, but the route *via* Beyrout, Damascus, El-Kantara, Suez and thence by ship to Jeddah is a well-established pilgrim route, and we have had before us several witnesses who have travelled by it in recent years. It has the advantages that it renders possible visits to Karbela, Najaf, Baghdad and other holy places in Iraq *en route* to the Hedjaz, and also that the sea journeys involved—from Karachi to Basra and from Suez to Jeddah—are comparatively short and comfortable, both by reason of the ships not being so crowded and also because the seas traversed are less tempestuous The route *via* Beyrout is the traditional route for pilgrims from Iraq and Persia But, in accordance with the regulations recently issued by the Iraq Government, a deposit of Rs 100 has now to be paid by every pilgrim passing through Iraq to the holy places of the Hedjaz In addition to his deposit or a guarantee at the rate of Rs. 100 per head, the pilgrim is not allowed to proceed unless he has taken a return ticket to his country of origin. The third class return ticket—Baghdad-Haifa-Jeddah-Bombay—costs Rs. 224-12-0, the second class Rs 400-8-0 and the first class Rs. 565 We have had a complaint from Mr Gulamhusain Valimahomed Ladiwala of Bombay, that he was not allowed to proceed across the desert from Baghdad to Syria by the motor service of a company which was prepared to carry his party at a fare of £3-12-0 per head, but was compelled to book by the Mesopotamia-Persia Corporation's service at a rate of £6 per head, and that that company also charged an excess of Rs 9 on the fare from Jeddah to Bombay. This complaint has been communicated to the Iraq authorities at their request. The suggestion that a monopoly has been granted to a particular company is not borne out by the official information we have on the subject Persons travelling even on ordinary passports about the time of the Haj, if they have the visa of the Consular Agents of the Hedjaz, are compelled to

take pilgrim passes in addition, are treated as pilgrims and are only allowed to proceed by authorised pilgrim routes, which in certain cases may be longer and less comfortable. Pilgrims intending to proceed by this route should obtain full information from a regular Indian passport officer

35. It is probably owing to these restrictions that the Iraq route is becoming less popular with Persian pilgrims, some 4,000 of whom have during the current year proceeded *via* Karachi direct to Jeddah In any case, as far as India is concerned, the land route, being much more expensive, is possible for the well-to-do only, though the Iraq Government Railways are doing their best to advertise and popularise it. From the descriptions given by those who have travelled through Syria and Egypt, it is evident that the sanitary authorities of those countries are exceedingly suspicious of pilgrims proceeding either to or from the Hedjaz. While in transit on the railways they are generally kept under police supervision. They are not allowed to diverge from the authorised routes, *e g*, to visit the pyramids and holy shrines at Cairo or even to go into Suez town to cash drafts No quarantine detention beyond that in the camp in Suez is ordinarily imposed between Suez and Jeddah on the outward voyage, and this is in accordance with Articles 133-134 of the International Sanitary Convention, 1926, which prescribe that, if there is no plague or cholera at Suez or Beyrout, the ship shall be granted free pratique forthwith, but if there is plague or cholera at the port of departure, the ship shall put into El-Tor and be dealt with in the manner prescribed for ships coming from the south at Kamaran.

36 On the return journey from Jeddah to Suez, however, every ship has to call at Tor, even if the pilgrimage is declared "clean", that is, free from infectious disease, and is detained for a minimum of three days.

37 **The sea route from India and the East.**—The overland route, however, is only for well-to-do pilgrims, and pilgrims of that class have normally sufficient education and influence to bargain for and secure the facilities for which they are prepared to pay. Even on the sea route from India the inconveniences suffered by first and second class passengers are insignificant when compared with those suffered by pilgrims of the lowest class: and it is with the latter that we are chiefly concerned. For them, for financial reasons, the only route possible is to proceed across the Indian Ocean, entering the Red Sea from [illegible] The distances by sea from the p[illegible] are Calcutta to Jeddah 4,009 n[illegible] miles, Karachi to Jeddah 2,194 miles Omitting the war years 1914 to 1918 and the year 1925, when, owing to the disturbances in the Hedjaz, there was practically no pilgrimage, the average yearly number of pilgrims sailing from Indian ports from 1909 to 1928 inclusive was 19,464, the largest number in any one year

being 36,089 in 1927, and the smallest, 10,940 in 1921. The fact that such considerable variations occur without any very obvious reason tends to complicate the question of the provision of shipping and other facilities very considerably. The main factor affecting the number of pilgrims proceeding on the Haj each year from India is the failure or success of the agricultural season in the principal Muslim districts, but occasionally other considerations have an important effect, *e g.*, the occurrence of periods of religious enthusiasm owing to revivalist movements, or the belief that in a particular year the Haj will fall on a Friday and be seven times blessed for those who attend it It is to be noted that the Haj in 1930 is expected to fall on a Friday and a very heavy pilgrim season is probable Figures are not available to us for all the years from 1909 onwards to show what percentage of the pilgrims sailing from Indian ports come from India itself and what percentage from beyond its borders, but, judging by the figures of the three years 1926 to 1928, roughly two-thirds of those sailing to the Hedjaz from Indian ports have their homes somewhere within the boundaries of what is ordinarily known as British India, and the remainder are from various countries beyond its borders, *viz.*, Afghans, Persians, Bokharans, Tibetans, Malays and even Chinese If the figures of these years can be relied on as any indication, it would appear that the average number of strictly Indian pilgrims is about two-thirds of 19,461 or about 13,000. Of these at least half are normally from Bengal and Assam, the province contributing the next largest number being the Punjab The number of Egyptians performing the pilgrimage is, as far as we have been able to ascertain, about 14,000 a year, whereas during the years 1927 and 1928 the average number of pilgrims to the Hedjaz from the Netherlands East Indies was 41,000 and that from the Malay States 17,000 These figures may be exceptional, but it appears that the number of Javanese pilgrims is normally at least twice that of Indian pilgrims The number of Muslims in the Netherlands East Indies is estimated at less than fifty millions while that of those in India was, according to the census of 1921, *sixty-eight millions. The Javanese and Malay* pilgrimages have, however, special advantages in that the pilgrims from these countries are fairly prosperous and nearly all of one class They normally spend at least six months on the pilgrimage, and this enables them to go earlier and come back later than the average Indian pilgrim. Consequently the traffic is spread over a longer period of the year instead of being concentrated into practically three months or less. Furthermore, they are fortunate in possessing the services of two or three steamship lines with cargo steamers of large tonnage sailing regularly from the East to Europe, which call at Jeddah both on the eastward and on the westward voyage, and carry pilgrims to and from the Holy Land at intervals of every three or four days There is no such service from any part in India, but, even if there were, it is questionable whether the results would

be similar to those in the case of the Javanese pilgrims, as the ordinary Indian pilgrim has not the necessary resources to extend his stay in the Hedjaz beyond the minimum time necessary for visiting Mecca and Medina, and, with the introduction of motor transport, it is now quite possible for a pilgrim to land at Jeddah three or four days before the Haj, to accomplish it and the journey to Medina within a fortnight, and at the end of that time to get back to Jeddah to look for a ship to take him back to India. It is true that the Mogul Line does run a service of steamers from Bombay and Karachi to Jeddah and other Red Sea ports at intervals of about a fortnight throughout the year But these steamers call at various ports *en route* and stay at some for two or three days to load and unload cargo, and are therefore not so convenient for intending pilgrims. It is to be noted that the pilgrim traffic both from Java and the Malay States operates, as far as international regulations apply, exactly under the same conditions as that from India, as it is generally admitted that it operates with greater smoothness, it is worth considering whether it is not possible to copy at least certain parts of the system employed by the Dutch and Colonial authorities.

38 We are satisfied that much time and labour has been spent in the past by the Government of India, the local Governments concerned, the Commissioners of Police and other officers, in order to improve the arrangements for the Indian pilgrimage, and that a certain measure of success has been achieved, as a comparison of the conditions at present with those which existed in 1913, as shown in the pamphlet of Sir A. K. Ghaznavi describing the pilgrimage in that year, will show. But there is no doubt still room for improvement, and the pilgrim has in many matters genuine ground for complaint. If, by the recommendations which we make in this report, we are able to suggest means for alleviating some of the disabilities referred to, we shall feel that our labours have not been in vain

39 There is at the present time a general feeling that the cost of the pilgrimage is unduly high, and in deference to that feeling we have abstained from making recommendations for improvements which, though undoubtedly desirable, would have tended to put up the cost On the other hand we have reason to hope that, if the recommendations which we make in this report are carried out, not only will the pilgrimage involve less danger and discomfort to the ordinary pilgrim, but it will also be considerably cheaper than at present. It must, however, be realised that the pilgrims themselves are in certain respects responsible, either through ignorance, ill-discipline or otherwise, for their own troubles, and that, if certain of the measures which we recommend appear in the first instance to impose an additional burden upon them, we only do so, because we are fully satisfied that the measures in question are necessary in the interests of the pilgrimage as a whole.

CHAPTER VI.

Difficulties of Indian pilgrims under the present system up to the time of embarkation.

40 In order to make the reasons for the measures we propose more clear, it will probably be best to describe the case of an ordinary Indian pilgrim, specifying the difficulties and inconveniences he meets with in his endeavours to perform the pilgrimage in accordance with the injunctions of the Prophet In doing so, we propose to divide the outward journey into two stages, the first including all items up to the time the pilgrim embarks at an Indian port, and the second his journey by sea to Jeddah

41. It has already been stated that the average Indian pilgrim comes from the poorer classes. This is particularly the case with the Bengal and Assam pilgrims who comprise about half of the Indian pilgrims proper Rich and well-to-do pilgrims are conspicuous by their rarity, though it is to be noted that our enquiries show that normally all the first and second class accommodation on pilgrim ships is fully booked up, and there appear to be indications that the experiment of sailing a ship direct to the Hedjaz at the time of the pilgrimage, with accommodation for first and second class passengers only, would be likely to be commercially successful Such ships would not be "pilgrim ships" for the purpose of Article 96 of the International Sanitary Convention, or section 149 (iv) of the Indian Merchant Shipping Act. At the same time it is undoubtedly in the interests of the pilgrims of the lower class as well as in accordance with the spirit of Islam, that pilgrims of all classes should travel together, as the presence on pilgrim ships of persons of education and standing tends to prevent the commission of abuses and to bring them to light where they exist

42. **The initial stages of the journey. The muallim or pilgrim-guide.**—The average Indian pilgrim has to save up for several years before he is in possession of funds adequate to enable him, even on the most conservative estimate, which he makes himself, possibly with the assistance of a muallim, to undertake the pilgrimage He is from time to time reminded by some maulvi or other religious teacher that the pilgrimage is a religious obligation, but the only practical advice as to its cost or how it can best be performed is generally from muallim—a far from disinterested source. Comparatively few Indian pilgrims attempt to spend the month of Ramzan in the Holy Land, as the Javanese pilgrims do in large numbers. Not infrequently the Indian pilgrim is seized with religious enthusiasm during Ramzan itself and does not make

up his mind to go till then. In other cases want of funds precludes an earlier departure. The result is that a large majority of the pilgrims desire to sail during the last thirty days possible and this causes congestion at the ports and taxes the resources of the shipping available to the full During the three or four previous months the professional pilgrim-guide or muallim, or his agent, tours those parts of India from which the largest numbers of pilgrims come and endeavours to obtain clients by reminding those who are not already "Hajis", that, their fathers or other relations having performed the Haj, it is proper for them also to do so. Naturally these muallims are looking mainly to their own interest, *viz*, that they should obtain as many clients as possible. They would no doubt prefer their pilgrims to be adequately equipped with funds to perform the journey in comfort, as in that case their own perquisites would naturally be greater But even from the poorest pilgrim they expect, and in the Hedjaz are legally entitled to obtain, certain remuneration, and for this reason, when they find a person contemplating the pilgrimage, they are always ready to under-estimate the cost, so as to induce the pilgrim to start, knowing that once he is away from the vicinity of his friends and others capable of giving him advice, they will have him more or less completely in their power Even if they only get so far as booking the steamer ticket for the pilgrim and those who accompany him, they have the assurance that thereby they will realise from the steamship companies, if not an actual cash commission, at least a certain amount of goodwill, which in due course will be translated by the grant of concessions into an actual cash value Further, it is not infrequent for the muallim to combine with his business as pilgrim-guide the business of petty trader, and to induce the pilgrims under his control to take, nominally as part of their luggage, a certain proportion of the goods which he desires to carry for trade purposes This arrangement, besides saving him charges for freight, may also result in saving him customs duty at Jeddah Thus the pilgrim, when he leaves his home, is normally without any disinterested advice as to how much money is necessary and how it should be carried or despatched, what kit and supplies he should take with him, etc. He often takes supplies of grain which he finds, when he arrives in the Hedjaz, could have been purchased more cheaply there owing to the cost of transport

43 Once having caught his pilgrim the muallim cannot afford to let him go, and therefore, except in the rare cases where he is satisfied that the pilgrim can be relied on to meet him later at an agreed time and place, he drags him along with him together with other victims to the port of embarkation and keeps him there until he has bled him to the utmost possible extent. He purchases for him various articles which are unnecessary, and obtains a commission on each transaction The first shock the

pilgrim meets is probably on the railway journey. In many cases he has never travelled before by train in his life; he has no adequate means of packing his kit, is charged for excess luggage and tips and finds the cramped accommodation provided in the third class railway carriage, which in many cases he has to endure continuously for two days, extraordinarily uncomfortable. The sudden addition of a large batch of pilgrims to the number of passengers, who, even under ordinary circumstances, find difficulty in securing places in trains, produces a state of congestion and overcrowding which, as several witnesses have assured us, is indescribable and a danger to life. In some cases the pilgrim cannot even move to secure a drink of water. During the journey he has no opportunity to cook for himself and may have to buy and eat food of a kind to which he is unused. He may get left behind at a wayside station and so separated from his party and have the greatest difficulty in joining it again. As far as the railway journey is concerned, he is probably better off, if he is accompanied by a muallim, than otherwise, as the muallim naturally desires to keep all the pickings to himself, as far as he can. The pilgrim has no exact information before he leaves his home as to when any steamer will be likely to be sailing or what the exact fare will be. No doubt he is often advised by the muallim that, if he goes and waits at the port of embarkation, he will get a fare at a concessional rate. Almost every year a certain number of pilgrims do get some concession in fares, but, as the evidence of certain witnesses we have examined shows, it is also quite possible for an ignorant pilgrim to be compelled to pay for his ticket a sum actually in excess of the authorised maximum fare of the company with whom he books.

44. **Difficulties at the port of embarkation.**—On arrival at the port of embarkation the pilgrim is probably met by a policeman or other representative of the Protector of Pilgrims, who advises him where he can find accommodation. This, however, is not always the case, as it is impossible for the staff to visit every train and no warning is received from up-country that a particular number of pilgrims is proceeding to the port, so as to enable the necessary accommodation to be allotted. But somehow or other the pilgrim finds accommodation either in a pilgrim camp or in a *musafirkhana* or with friends, and his next business is to procure his pass and book his steamer ticket. He is assailed by touts of the various steamship companies and has no knowledge of the facilities offered by the different companies or the comforts of one ship as compared to another. Even if offered a slight concession in fares he may refuse to take it, hoping to obtain a greater one; but the more pilgrims there are in a port, the less are the companies prepared to give concessions, and it not infrequently happens that the pilgrim, having reckoned on such a concession, refuses to book by a particular steamer until it is too late, and is

therefore detained in a congested camp or *musafirkhana* much longer than is necessary This adds to the depletion of his resources. The Protector of Pilgrims, Karachi, estimates that the average pilgrim stays seven days in that port before embarking. This is clearly unnecessary and against the pilgrim's interest.

45 Before he can receive his ticket he has to get his pilgrim pass prepared and to undergo vaccination, except in the rare cases where he has been recently vaccinated in his district and has a certificate to prove it, or where he has already been attacked by small-pox and has the marks still on him. The congestion at the port meanwhile grows, and the pilgrims who arrive during this period not infrequently find that the *musafirkhanas* or camps are so crowded, that they can obtain no accommodation and have to camp on the streets The Protector of Pilgrims and his staff, though they no doubt do their best to visit the *musafirkhanas* and see that they are kept in a sanitary condition, are so much engaged with the business of issuing passes and supervising vaccination, that they cannot devote adequate time to the duty for which the department was primarily instituted, that is, to look after the comforts of the pilgrims and see that they are not cheated. In many cases the pilgrim is ignorant of any language save that of his own province, and, confused by the unusual surroundings of a big city, is robbed or cheated by imposters whom it is impossible to prevent from having access to him.

46 **Complaints by pilgrims.**—A pilgrim *en route* for the Hedjaz can very rarely be persuaded to lodge a complaint with the police, even if he is in a position to point out the person who has robbed or cheated him, as he fears that he may be detained to give evidence and thus become separated from his companions and possibly miss the Haj altogether. On the return journey he is equally unwilling to complain, his one desire being to reach his home We have considered various suggestions made to us with the object of remedying this difficulty. It is clearly impossible to alter the substantive provisions of the law dealing with evidence to achieve this object We are satisfied, however, that, if in each port of embarkation an Honorary Magistrate or Bench of Magistrates with summary powers were deputed during the pilgrim season to deal with such cases and arrangements made to dispose of them with the utmost possible rapidity, the present reluctance of pilgrims to complain would at least be less strong than it is at present We are assured that the police would give every possible assistance in expediting the disposal of such cases.

47. **Difficulties at the time of embarkation.**—Finally, his ticket having been taken, the pilgrim receives notice that his boat will sail on a particular date, that he must get his heavy kit on board on the previous day, or at least some hours before the time fixed

for sailing, and must attend himself with his light kit at the disinfection shed to be medically examined and have his kit disinfected before embarkation The Committee inspected the process of embarking the heavy kit of pilgrims both at Bombay and at Karachi Under present conditions it develops into something like a free fight to secure accommodation on board. Until the time fixed the police guard the gangway leading to the ship, but, when the word is given to allow the kit to be brought on board, a scene of indescribable confusion results The small number of police available are no longer in a position to control the rush, and coolies mixed with pilgrims, carrying strips of matting and miscellaneous awkwardly-shaped bundles, struggle with one another to be first up the gangway. It is we have been assured, by no means unusual for serious physical injuries to occur The reason for this struggle is that, though the pilgrim has a ticket, that ticket does not confer a right to any particular portion of the between-decks, and it is the usual practice for pilgrims to bribe coolies to reserve accommodation for them in suitable and favourable situations by spreading pieces of matting over portions of the deck, if possible, over a larger portion than the party is entitled to at the authorised rate of sixteen superficial feet per person The pilgrim who attempts to secure his own space naturally comes off worst, even if he is physically strong, as he has never been on a ship before and does nont know where to go or what to do, and we have reason to believe that such pilgrims are not infrequently in the end compelled to pay a *douceur* lager than they would have paid to a cooly, to some member of the ship's crew or even to a police constable, to secure accommodation.

48 As soon as the mat has been spread over a portion of the deck, it appears to be generally recognised that the rules of the game do not entitle it to be moved, even if the space it covers is disproportionately large. The result is that the poorer and weaker pilgrims are crowded into corners and the most uncomfortable portions of the deck, and any attempt on their part to improve their condition is met by a threat of physical violence on the part of the more aggressive pilgrims—a threat which sometimes is actually translated into action.

49. The position is even worse in the case of pilgrims who embark at a port of call, *e.g.*, at Karachi. Though *endeavours* are made to reserve certain spaces for pilgrims embarking at Karachi on ships proceeding from Bombay *via* that port to Jeddah, they are not normally successful, *and all* the best sittings are already occupied before the ship reaches Karachi and the space left is so insufficient that a pilgrim embarking there has to consider himself lucky if he gets any space on the *deck at all* So much is this the case that the representatives of the *Anjuman-i*-Himayat-i-Islam, Lahore, informed us that it was quite common for Punjabi pilgrims to go to Bombay *in order to* secure decent accommodation

on board, instead of to Karachi which would otherwise be much more convenient for them.

50 **Pilgrims' baggage.**—Though Article 108 of the International Sanitary Convention and rule 53 of the Pilgrim Manual prescribe that the heavy baggage of pilgrims shall be deposited in the hold and that they shall be allowed to keep with them only such articles as are necessary, not weighing more than 123 lbs. (1½ maunds), no attempt is at present made to carry out these instructions, with the result that the whole deck, not only the between-decks, but also the upper deck, on which, in accordance with Article 100 of the International Sanitary Convention and rule 51 of the Pilgrim Manual, a space of six superficial feet is to be specially reserved for airing space in addition to the sixteen superficial feet provided in the between-decks for each pilgrim, is so encumbered with kit that it is a matter of extreme difficulty to move about. A party of pilgrims, once they have taken up their location on the deck, are extremely difficult to move. To illustrate this fact we would quote the experience of our Sub-Committee, which travelled as deck passengers on the S.S. "Arabestan" from Bombay to Karachi. When the ship arrived at Karachi, it was found that a batch of pilgrims had established a camp on the upper deck exactly at the place where the gangway for the Karachi pilgrims had to be erected Requests to them to move their kit and even threats from the ship's officers, reinforced by the influence of the members of the Committee present, produced no result whatever, and finally the necessary one or two feet of space, to enable the Karachi pilgrims to board the ship, were only secured by the fact that, when the heavy baggage from Karachi began to come on board, it was obvious that the kit already on the deck would be damaged, unless it were moved

51. **Medical inspection and disinfection.**—The position of camps on the deck and in the between-decks having thus been established, the time at last arrives when the pilgrim himself has to undergo medical examination and be embarked. The provisions of Article 92 of the International Sanitary Convention, 1926, in this respect are as follows —

> "When there are cases of plague, cholera or other epidemic disease in the port, embarkation on pilgrim ships shall not take place until the persons, collected in groups, shall have been subjected to observation sufficient to ensure that none of them are suffering from the disease.
>
> It is to be understood that, as regards the application of this measure each Government may take local circumstances and possibilities into account.
>
> In the case of cholera, persons who allow themselves to be vaccinated forthwith by the medical officer of the

sanitary authority shall be subjected only to a medical inspection at the time of vaccination. They shall be exempt from the observation prescribed in the foregoing paragraph."

Endeavours are made to comply with these provisions by providing during the outward journey, both in Bombay and Karachi, a special medical officer to inspect the pilgrims in the camp or *musafirkhanas* during their stay at the port of embarkation, but, if they arrive in the port of embarkation just before the steamer starts, they are not detained there for observation From statements made to us by witnesses we gather that the procedure at Suez is similar, though there the pilgrims are housed in an isolated camp specially established for the purpose At the time of embarkation they are subjected to individual examination in the vicinity of the wharf from which the steamer sails In Calcutta there is no special *musafirkhana* or camp where pilgrims can be observed, and the individual inspection is, we understand, carried out on the open wharf itself at Outram Ghat In Bombay and Karachi the inspection is carried out at the regular sheds set aside for the inspection of all deck passengers proceeding to countries abroad The deck passengers, for example, who proceed on the P & O boats to Aden or Suez, have to pass through the same disinfection shed on Frere Road as that used for the pilgrim traffic, and it is more than two miles away from the Ballard Pier, from where the Mail steamers start, whereas it is only a few hundred yards from the berth ordinarily reserved for pilgrim ships The number of deck passengers on the European Mails is, however, insignificant, and the only parallel to the medical inspection and disinfection of pilgrims is furnished by that of deck passengers by the East African Mail steamers Even in the latter case, though they may be 500 to 1,000 in number, the confusion and crush is nothing like what it is in the case of a pilgrim-ship The deck passengers by the East African Mail steamers are, on the whole, stronger and better disciplined and the number of women is negligible In Bombay, though the disinfection shed is conveniently situated, as far as the main *musafirkhana* is concerned, it immediately adjoins one of the busiest streets in the city where the heavy goods traffic is continuous It is impossible to deal in the shed with more than about 200 at a time. The pilgrims arrive on the scene in victorias or bullock carts or by trams long before the time fixed for disinfection, and, as that time approaches, the confusion and congestion grows A waiting shed for *purdah* women has been provided by the local Haj Committee on the far side of the road, but, as far as we could judge, it is not used at all; nor is the waiting shed for men which, though on the same side of the road, is a hundred feet or so distant The pilgrims are too anxious to get on board, as they are still in doubt whether they have secured comfortable places for their camps or not. The police do their best to regulate

and control the rush into the examination shed, but they can do little more than keep order inside the door, as there is no room to form an orderly queue outside. The women have, of course, to enter a separate room from the men. The bundles of bedding, etc., are put through a steam disinfector. The examination in the case of men consists in checking each man with his pass and ticket, while the Port Health Officer feels his stomach to ascertain whether he has any disease or not. If he has none, he is passed; if he has, he is reserved for further examination. A lady doctor ordinarily examines the women pilgrims in a similar manner.

52. As the pilgrims pass through the shed they are allowed to proceed to the wharf where the ship is lying. This, in Calcutta, is only a few yards distant, in Bombay, 200 yards, and in Karachi, about half a mile. The women are naturally separated during disinfection from their men-folk, but are allowed to rejoin them before boarding the ship, if they so desire. An attempt is generally made at intervals during the embarkation to stop men using the gangway, while batches of women go on board.

While we realise that there is a real danger of persons attempting to get on board without medical examination, either as stowaways or otherwise, and that the Port Health Officer is responsible and must necessarily take all possible measures to prevent such violation of the rules, we think that there is considerable room for improvement in the disinfection arrangements both in Bombay and Karachi, while, in case the port of Calcutta is to remain open for more than an occasional pilgrim ship, it will certainly be necessary to make more elaborate arrangements there.

53. It was formerly the custom in Bombay and is still the custom in Karachi, as a pilgrim passes through the disinfection shed, to stamp his hand with a rubber stamp in crimson ink, the object being to detect persons who have not been medically examined, as they go up the gangway. This practice has evoked much criticism and various suggestions have been made in this connection. In Bombay the previous system has been abandoned in view of the objections raised, and now a special form showing that the pilgrim has passed the medical examination is affixed to the pass and ticket papers. A similar system was tried in Karachi, but it is reported that it proved a failure, as passes were lost by pilgrims between the disinfection shed and the gangway, and attempts were made by persons who had not passed the medical examination to get on board. We do not see why a system which is successful in Bombay should not be equally successful in Karachi. But it is to be noted that, if the passes were provided with photographs, the difficulty would at once disappear, as the identity of the pilgrim could be checked at the gangway by reference to the photograph.

54. We have endeavoured to describe the difficulties which meet the ordinary pilgrim up to the time he has embarked upon the ship at the port of embarkation We will now endeavour to show in what manner these difficulties can be obviated and the organisation improved.

55 **The issue of passes in districts.**—The chief cause of the pilgrim's difficulties is that he leaves his home without making many of the preparations which it is easier for him to make there than elsewhere. He has little or no information as to the dates on which the steamers will sail, the price at which he will be able to procure a ticket, the approximate amount which the pilgrimage will cost, what kit he should take and what medical preparation he will have to undergo before he is allowed to embark It is true that Government in paragraph 1 of the General Instructions to pilgrims in the Pilgrim Manual have laid down —"It is in every way desirable for pilgrims to obtain passports from the district or sub-divisional officer in their own district, or in the case of an Indian State, from the political officer and that pilgrims should get themselves vaccinated or re-vaccinated before leaving their homes "

Unfortunately this advice is at present either not generally known or, if generally known, not acted upon. In Bengal a few people do take their passes in their own districts, but the number is comparatively small. Similarly, in the districts of the Punjab a certain number of pilgrim passes are at present being issued, but we understand from the Protector of Pilgrims, Karachi, that they are being issued in an obsolete form, and have therefore to be rewritten when the pilgrim reaches Karachi Many witnesses have of their own accord pointed out the desirability of pilgrims taking their passes in their own districts, and, with practically no exception, all witnesses who have been orally examined have agreed that this is the proper system, though some have expressed unwillingness to allow a pilgrim, who proceeds to a port of embarkation without a pass, to be penalised in any way in this respect. So important, however, do we believe it to be that a pilgrim should apply for his pass in his own district, that we consider it absolutely necessary to impose some restriction on the issue of passes elsewhere, and particularly at the port of embarkation In the Straits Settlements rules for pilgrim passes [No. 2206 Ordinance No. 125 (Merchant Shipping), published in the Gazette No 74, dated the 17th December 1926 (No 888/26)], rule 4 specifies:

> "An application for a pilgrim pass shall be made in the Settlement in which the applicant ordinarily resides If he ordinarily resides in a district administered by a District Officer, it shall be made to the District Officer; in other cases, it shall be made to the Collector of Land Revenue of the Settlement or district in which he ordinarily resides."

56. In the Straits Settlements a fee of one dollar is payable in respect of every pilgrim pass, whereas passes are at present issued free to pilgrims throughout India. We recommend that this free issue should be continued, provided the pass is applied for in the pilgrim's own district, but that some steps, the exact nature of which will be discussed later in Chapter IX, should be taken to render it less easy to obtain passes in the ports of embarkation than it is at present It is enough in this place to state that we would not entirely prohibit the issue of passes in such ports, as to do so would be to compel a pilgrim, who had proceeded to a port of embarkation in ignorance of the instructions, to return to his own district, and this in certain circumstances might cause him very considerable expense and delay.

57. If the issue of passes in districts can be made the general rule, it will secure the following advantages to the pilgrim. It will enable him to prepare himself in every way for the pilgrimage and to curtail his stay in the port of embarkation, possibly to as little as a few hours only. It will also have the advantage of freeing the staff of the Protectors of Pilgrims at the ports of embarkation from the work of preparing passes and otherwise getting the pilgrim ready for embarkation, so that it will have ample time to devote itself to its legitimate sphere of "protecting" the pilgrims.

58. Only two objections to this procedure have been raised—firstly, that normally in India applications for such things as passes are not successfully made to district officers without considerable delay, unless the clerical subordinate concerned receives a monetary consideration, and secondly, that the system would prevent would-be pilgrims who are seized at the last moment with religious fervour from proceeding on the pilgrimage.

59. As to the first objection we would suggest that the attention of the district officers concerned be drawn to the matter and that the Provincial Haj Committees, which we propose should be constituted, should take steps to nominate in each district or sub-division at least one representative,—"the Haji's Friend",—whose business it will be to see that intending pilgrims are not the victims of any such abuses, but are supplied with all information likely to be of use to them as well as assistance in obtaining their passes, etc.

60. As to the second objection, one of our witnesses, Maulana Sayad Suleman Nadvi, has informed us that in Egypt every intending pilgrim has to send intimation to Government of his intention to proceed on the Haj at least two months beforehand; and that this is substantially correct is proved by a copy of the official notification by the Egyptian Government dated the 7th March, 1929; regarding the pilgrimage of this year which took place on the 19th May, to the effect that all applications were to be submitted by

the end of March Yet the duration of the sea journey from Suez is only three days and the shipping problem is therefore comparatively easy Another witness, Haji Maulvi Mohamed Nurul Hasan Sahib, has stated that "it is reasonable to assume that a Haji must make up his mind that he is going on the Haj between one and two months before he goes." In any case the system would not prevent a man who made up his mind at the last moment to go from doing so, though it might make it slightly more expensive for him

61. The issue of passes in the district or sub-division will, we are assured, entail no additional staff We are also satisfied from the evidence of many witnesses, such as Khan Bahadur P. A. Ammoo Sahib and Mr H S Hussain of Madras, that the trouble and expense caused to the would-be pilgrim by asking him to apply for his pass at his district or sub-divisional headquarters will be negligible

62. On the application being received in the district or sub-divisional office, immediate steps will be taken, where necessary, to put the pilgrim in touch with the representative of the Provincial Haj Committee, whose duty it will be to give the pilgrim all the assistance and information possible. The pilgrim will be informed that, on the production of a certificate that he has been, if the proposals made later in this behalf be approved, properly protected by inoculation and vaccination against cholera and small-pox, the pass will be issued to him or sent to him by post in his village, if he so prefers. He will be required to supply information on the following points ·

(1) the approximate date on which he wishes to sail;
(2) the steamship line he prefers, if any;
(3) the port from which he wishes to sail;
(4) whether he wishes the Provincial Haj Committee to book his passage for him, or prefers to do so himself;
(5) any other information which may be found useful.

He will also supply all the information necessary for completing his pass; the name and address of his legal representative, etc. As several witnesses have pointed out, this information is much more likely to be accurately entered in the pass, if it is prepared in the pilgrim's own district, than if prepared in a hurry by a clerk who is not well-acquainted with the pilgrim's language in a port of embarkation. The district officer, on receiving the application, will communicate details to the Provincial Haj Committee and to the Protector of Pilgrims at the port of embarkation. This may in course of time make it possible for some estimate to be formed of the approximate number of pilgrims for whom accommodation on ships is likely to be required. At present not even the shipping companies have any data to enable them to judge whether the

number will be large or small, and in some cases, for instance in the present year, they make preparations for an unusually large number unnecessarily, whereas in other years, such as 1927, when almost double the usual number of pilgrims desired accommodation, they are not in a position to supply it, as they have had no intimation beforehand.

63. **Deposits to be made in districts.**—It will be seen from paragraph 97 that we recommend that section 208A of the Indian Merchant Shipping Act should be amended so as to make the deposit system compulsory in all cases to the exclusion both of return tickets and declarations, and that the amount deposited should be so calculated as to include a sum adequate to cover the cost of both steamer journeys with food and the pilgrim's railway and other expenses from the port of disembarkation to his home, in the event of it being impossible to arrange for a return railway ticket at a concessional rate. This amount the pilgrim will be asked to deposit in the Government Treasury at the time of making his application for a pass. The amount of the deposit made will be shown in detail on the pass. The portion of it referring to the return journey will be forwarded to the credit of the Haj Committee at the port of disembarkation. If the pilgrim wishes the Haj Committee to book his ticket, the portion in respect of the outward journey will be placed to the credit of the Haj Committee at the port from which he desires to sail and this fact noted on his pass; otherwise the pass itself will enable him to book his own ticket personally.

64. **Booking of steamer tickets.**—Having made his application, undergone vaccination and paid his deposit, the would-be pilgrim will, in about ten days, be in possession of his pass. Meanwhile, it will be for the Provincial Haj Committee to get in touch with him, either direct or through their representative, and arrange to supply him with all the necessary information as to the dates of sailing of the steamers, the kit which it is advisable for him to take, the approximate cost of the pilgrimage per head, the facilities which exist for the remission of money through a bank or Indian firm by means of *hundis*, etc., to the Hedjaz. If he has asked the Haj Committee to book his ticket for him, they will do so and inform him on what date the steamer sails and when he should arrive at the port of embarkation. Alternatively, they can arrange for special trains to leave from their headquarters and arrive at the port of embarkation, going alongside the steamer only just in time for the pilgrim to board it without any delay beyond medical examination and disinfection. It can be arranged that the pilgrim shall receive his ticket either at the provincial headquarters or at the port of embarkation, whichever he prefers. If the pilgrim elects to book his own ticket, he will proceed to the port of embarkation two or three days only before the steamer sails,

or, if he prefers it, he can book his ticket by writing or wiring direct to the steamship company. Thus, when he finally sets out on his pilgrimage, he will have nothing serious to delay him, and will be in possession of all information that can be of use to him. He will be saved entirely from the rapacity of the muallim in India. The representatives of the Calcutta Haj Committee have expressed the opinion that the scheme outlined will in the end transfer the duties of the muallim to the Haj Committees, while other witnesses, such as Haji Sayad Auzam Sahib of Madras and Maulvi Ashiq Ilahi of Meerut, have expressed the similar opinion that "the muallim would die out automatically" The introduction of this scheme and the elimination of the influence of the muallim will undoubtedly tend to make the pilgrimage cheaper and less uncomfortable for the Indian "Haji"

65 **Railway facilities.**—At the same time improvements will be possible in other directions. The railway journey to the port of embarkation in a third class carriage is, as already stated normally very uncomfortable Where it is possible to organise the despatch of pilgrims by special trains, we have every reason to believe on the assurance of the representatives of the Bengal Nagpur Railway, who were good enough to appear before us at Calcutta, as well as from correspondence with the Publicity Officer for the Railways, that the railway companies will be prepared to grant special facilities, and will arrange for the provision of guards or conductors well acquainted with the pilgrims' language as well as for suitable refreshment *en route*, and possibly for rolling stock, such as is used in military trains, to enable the pilgrim to take some rest on the journey, or, if this is impossible, for accommodation in excess of that provided for the ordinary third class passenger, which will enable the pilgrim to travel with his luggage in comfort Arrangements could probably be made to halt such special trains at times convenient for congregational prayers. Where the number of pilgrims available is not adequate for a special train, but amounts to fifty or more, it will be possible to reserve similar accommodation for them on ordinary trains We are pleased to note that action in this direction has already been taken by the North-Western Railway for pilgrims disembarking at Karachi on their way home.

66. We also consider that the Railway Board should be requested to grant return tickets at concessional rates to pilgrims. Several railway companies in India at present do give certain concessions in respect of fares to and from places of pilgrimage in India, and also in respect of first and second class passengers travelling to hill stations, the return tickets being available for a period of eight months. We would strongly press for the grant of similar concessions to pilgrims to the Hedjaz by the issue of return tickets of all classes available for eight months at the rate of a fare and

a third and obtainable at all railway stations on production of a pilgrim pass for the current year. We understand that third class return tickets have, on occasions of fairs and holidays, been issued by certain railways at a concessional rate, and in view of the importance of the traffic and the fact that the company will have the use of the money paid for the return journey for at least two or three months, we consider that the concession might reasonably be granted to pilgrims to the Hedjaz.

CHAPTER VII.

Accommodation for pilgrims at ports of embarkation.

67. **Accommodation at Calcutta.**—The three ports at present open for pilgrim traffic are Calcutta, Bombay and Karachi. The accommodation in Calcutta consists of two or three *musafirkhanas* in the heart of the town, which are not specially reserved for pilgrims. In the event of Calcutta being permanently established as a port of embarkation, it will, in our opinion, be necessary for a new camp or *musafirkhana* adequate to accommodate about 1,500 pilgrims, or the complement of one of the larger pilgrim ships, to be erected on a new site. We are informed by certain of the Calcutta witnesses that they anticipate that the local Government and the Municipality will assist them in this direction, and that substantial monetary help will also be available from private sources, but, for the present, until it is proved that pilgrims will sail from Calcutta, we would deprecate any expenditure being incurred on this object. According to the statements of the Bengal witnesses, most of the Bengali pilgrims—the only persons likely to sail from Calcutta—have, in the vicinity of the port, friends or relations with whom they can stay.

68. **Accommodation in Bombay.**—As to the accommodation in Bombay, it consists of one very excellent *musafirkhana*, the Haji Sabu Siddiq Musafirkhana situated near Carnac Bridge, where it is convenient both for the City, the G. I. P. Railway terminus and the docks. It can accommodate without congestion about 1,200 pilgrims, and is fitted with modern sanitary conveniences and specially reserved for pilgrims. Two other *musafirkhanas* are also available, though one of them is less satisfactory in every way. These three *musafirkhanas* will accommodate about 1,800 pilgrims in all. During the current season (1929) there were, we are informed, on at least two occasions over 3,000 pilgrims waiting in Bombay, and in the past, particularly in 1927, the congestion has, at times, been so serious that the Government of Bombay have, we understand, prepared a scheme for a pilgrim camp on the Harbour Branch line, estimated to cost, for buildings alone without the cost of the land, about Rs. 9 lakhs, and large enough to provide accommodation for 5,000 pilgrims. There is no consensus of opinion in favour of this camp, as a large number of witnesses have expressed a strong preference for an extension of the Haji Sabu Siddiq Musafirkhana. This is a possibility, as there is land available in the vicinity, but, as the value of this land is probably not less than Rs. 200 a square yard, any large extension would be prohibitive in cost. There are two possible sites for the proposed camp; but we do not propose at this stage to go into their merits, as we consider that, if the scheme we

have outlined be carried into execution, the extra accommodation required will be so comparatively small that it will be possible to supply it in the vicinity of the Haji Sabu Siddiq Musafirkhana. Mr H E Butler, the Deputy Commissioner of Police in charge of the Pilgrim Department, in his evidence before the Committee stated that, if special trains could be dispatched from Bengal with 3,000 pilgrims to proceed direct on board pilgrim ships waiting for them, the existing accommodation in the local *musafirkhanas* would be sufficient during a normal year. If similar arrangements could be made for a shipload of pilgrims from Delhi and the North, the position would be still more improved, and as, in accordance with the recommendations made below, Calcutta will be given an opportunity to establish itself as a pilgrim port, we would recommend that no immediate steps be taken to build a special pilgrim camp in Bombay, or to increase the existing *musafirkhanas*, but that, while the scheme we have suggested is in operation, careful statistics should be taken from day to day during the outward pilgrim season to show the number of pilgrims actually present in Bombay at one time During the return season the majority of pilgrims do not stop at all in the ports of disembarkation and the existing accommodation is therefore ample.

69. **Accommodation at Karachi.**—At Karachi the accommodation for pilgrims consists of a camp specially constructed for them and a couple of *musafirkhanas* to which they and other travellers are admitted. The total accommodation available is for about 1,800. There is ample land for the extension of the camp, and we understand that the local Government have already submitted recommendations for building additional sheds and repairing the old sheds. We consider that, however successful the scheme we have outlined may be, it will always be necessary to provide proportionately more accommodation in Karachi than in Bombay, as a large number of the pilgrims using Karachi port come from beyond the borders of India, *e g*, from Persia, Afghanistan and Baluchistan. It is a little doubtful how far this will continue to be the case if, as we have proposed elsewhere, these foreign pilgrims are in the future to be compelled to make a deposit, before being allowed to sail on an Indian pilgrim ship, as we have reason to believe that during the current year the number of pilgrims who came through Karachi from Persia was largely increased owing to the fact that they would have had to make a deposit, had they gone *via* Iraq. We understand that the Pilgrim Department at Karachi has put forward proposals for the construction of four new sheds, each adequate to accommodate 200 pilgrims and costing approximately Rs. 15,000, and that the Bombay Government have supported these proposals as far as they relate to two additional sheds. These two additional sheds are clearly necessary. As far as the other two sheds are concerned, we recommend that the matter be deferred

until the new system is in operation, as it is possible that experience will show that no further accommodation is necessary. Careful statistics in the meanwhile should be kept and, if overcrowding takes place, the additional sheds constructed.

70 Steps should also be taken to put the camp in thorough order by repairing the roofs of the old sheds and by the provision of cooking sheds, the estimates for which are given at Rs. 851 and Rs. 7,041 respectively

71 An estimate amounting to Rs 15,951 has also been submitted to the local Government for the improvement of the water supply in the pilgrim camp This work should be carried out, immediately, unless the Municipality can give an assurance that the water supply of the camp will be improved at a very early date.

72 Additional lights are also required in the camp and some of the larger sheds should be partitioned to insure some privacy for families camping in them We consider also that a Post Office should be provided in the camp during the pilgrimage season

73 We have also heard certain complaints as to the orientation of the latrines of the camp, but would prefer to leave these and other details to be settled by Government subsequently in consultation with the local Haj Committee.

74 It will be seen from the above that, while we recognise that the provision of additional accommodation for pilgrims at Bombay, Karachi and Calcutta may ultimately be necessary, we do not recommend that for the present any expenditure should be undertaken, except to improve and enlarge the Karachi camp to the extent specified. This will result, for the present at least, in the saving of a very large expenditure estimated at Rs 9 lakhs for constructional work at Bombay alone.

75 We understand that proposals have been made for the levy of a surtax of Rs 5 on each pilgrim using the camp at Karachi, so as to recoup the capital and other expenditure incurred by Government thereon. We consider that the levy of such a tax would be very undesirable. Elsewhere, this question does not arise, if the recommendations made above be approved.

CHAPTER VIII.

Arrangements for disinfection at Bombay, Karachi and Calcutta.

76 **Bombay.**—In paragraphs 51-53 above we have given a brief description of the disinfection arrangements at each of the principal ports. The main reason why pilgrims are anxious to hurry on board is, as has already been stated, in order to secure their places on deck It will never be possible to prevent a certain amount of rush at the time of embarkation. But if, as we have suggested in another place, arrangements are made so that the ticket shall carry with it a right to accommodation in a particular part of each ship, there will be much less genuine excuse for anxiety on the part of the pilgrims At Bombay it has been suggested that instead of the regular medical examination shed for third class passengers, "F" shed, which is opposite the berth in the Prince's Docks, from which most of the pilgrim steamers sail, should be converted so as to be utilisable for the medical examination and disinfection of pilgrims. This proposal has, we understand already been examined by the Government of Bombay in consultation with the Port Trust and rejected. The objections raised to it are :—

(1) That the despatch of pilgrim ships takes place only on about twenty days in the year during a period of three months, and the conversion of the shed to the uses proposed would render it impossible to use it for other purposes, such as the temporary storage of goods, from which the Port Trust hopes occasionally to realise high rents It is to be noted in this connection that, if the recommendations we have made elsewhere that, except at the beginning of the season, pilgrim ships shall be allowed to sail only direct to Jeddah from Bombay and Karachi, be approved, there will be in a normal year, even supposing Calcutta does not succeed in establishing itself as a pilgrim port, not more than twelve or fifteen pilgrim ships sailing from Bombay and consequently the shed would be used for disinfection purposes only on fifteen days at most in the year.

(2) It would be necessary to install a separate disinfecting plant in "F" shed, as that shed would not be convenient for the disinfection of passengers other than pilgrims, owing to its being inside the Customs

boundary. This would involve the permanent occupation of valuable space in the shed for which the Port Trust would claim compensation.

(3) During the current year all the pilgrim ships from Bombay did sail from "F" shed but the Port Trust authorities are unable to guarantee that this will always be possible, and in the event of a pilgrim ship having, as has occasionally been the case in the past, owing to its size or for some other reason, to sail from some berth outside the Prince's Dock, "F" shed would be more inconvenient than the present shed.

77. While acknowledging that there is considerable force in these arguments we cannot agree that they are adequate to justify the continuance of the present arrangements without any effort to improve them. As at first we were unable to agree as to exactly what form this improvement should take, a sub-committee consisting of the Chairman and two members visited the site on the 9th November and discussed the matter there with the Chairman and officers of the Bombay Port Trust, the Deputy Commissioner of Police and the Port Health Officer. We desire to express our gratitude to these officers for their courtesy and assistance. There is no vacant land in the immediate neighbourhood of the site of the present disinfection shed to which that shed could conveniently be removed. On the other hand, if it were moved anything more than a very short distance, it would be inconvenient not only for the pilgrims but also for all other deck passengers.

78. Two alternative schemes are possible:—

(1) There is between the present Hajis' waiting shed and the disinfection shed an old block of Port Trust subordinates' quarters. This could be pulled down and the waiting shed so extended as to abut directly on the disinfection shed, any vacant space available on the side of the docks being fenced off to protect the pilgrims from crowding by the public and, if necessary, paved. If this were done, probably the Port Trust might agree to take over and maintain the present Hajis' waiting shed as a waiting shed for all passengers attending the disinfection shed, though they would no doubt expect to be compensated for the value of the buildings comprising the old staff quarters. In this case the waiting room would be of a size adequate to accommodate, without serious overcrowding, about 1,000 pilgrims and arrangements could be made for the latter to pass, by separate alley-ways made for males and females, direct to the disinfection shed without contact with the public.

After disinfection and medical examination in batches of about 150 at a time, they would be allowed to leave the shed with their kit and walk the 200 yards or so to "F" shed, where they would board the ship as at present. It is to be noted that at present a second examination, nominally a medical examination, of pilgrims is conducted at the gangway before they are allowed to board the steamer. This is only insisted upon to satisfy the Port Health Officer that the pilgrims actually embarking are identical with those who have already been medically examined, and corresponds to the examination of passes conducted at the foot of the steamer gangway by the police in the case of passengers by the Mail steamers. If photographs were made compulsory on the passes of all pilgrims, this examination would be easy and could be conducted by a non-technical staff in their case also, and we venture to think that this is not an impossibility even in the present circumstances, though this is a matter within the discretion of the Port Health Officer.

(2) Even at present, though only two bays out of five in "F" shed are actually used for pilgrims when a ship is embarking pilgrims at "F" wharf, the other three bays are, we are assured, kept clear of cargo. There is ample room in the shed both for the accommodation of a shipload of pilgrims while awaiting medical examination and for the medical examination itself. It would therefore be possible to arrange for pilgrims to proceed to "F" shed and wait there for medical examination. It would, however, be necessary for their bedding and any kit of such a nature as to require disinfection, to be conveyed either by the pilgrims themselves or by another agency, such as that of the Haj Committee, to the disinfecting plant in the present disinfection shed and thence, after disinfection, on to the ship. Even if the pilgrims themselves had to do this, the arrangement would effect some diminution of the inconveniences which they at present suffer. If an agency such as that of the Haj Committee undertook it, it would do so under the supervision of the Port Health Officer, and the only difficulty would be to restore the luggage to the right pilgrims on board the ship and deal with complaints of loss, etc. This would not be an impossibility, as, under the proposals we have made elsewhere, each ticket will connote accommodation in a

boundary This would involve the permanent occupation of valuable space in the shed for which the Port Trust would claim compensation.

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particular compartment of the ship, if not in a particular space marked out in each compartment, and by attaching a token indicating this to each bundle of bedding it would be possible to arrange for it to be placed in the right compartment on board It would probably be necessary to use metal labels, as coloured paper labels would be destroyed by the steam of the disinfecting boiler. The Haj Committee might, we consider, be properly made responsible for the necessary organisation and, in the case of special trainloads of pilgrims, its staff could board the trains and see that bundles containing the appropriate articles were properly made up and marked and then remove these bundles for disinfection, while the pilgrims left the train and waited for medical examination in "F" shed and while their heavy kit was loaded on board It is to be noted that under this arrangement it would be necessary for the Port Health Officer to retain discretion to order any article brought by a pilgrim to "F" waiting shed to be sent for disinfection, and even to direct a pilgrim to go there himself, in order that the clothes he was wearing might be disinfected: but cases where this was considered necessary would, we are assured, be very few It is also to be noted that the partitions necessary to divide portions of "F" shed into a waiting room and medical examination rooms for males and females could only be temporary, as they would have to be removed when the shed was restored to its ordinary purposes. There would be no difficulty in providing benches in the shed and removing them when no longer required, but the partitions might possibly be criticised as securing a less degree of privacy than is possible with permanent partitions It would not be necessary to remove the electric fans, as they could be placed at a height beyond that to which goods are stored in the shed. The cost of providing fans and benches in two bays of the shed has, we understand, been estimated by the Bombay Port Trust at Rs. 4,833. The cost of providing them both in these two bays and in the waiting room portion of the shed would probably be Rs. 10,000, but similar fans and benches would have to be provided under the first scheme in the waiting shed and its extension.

79 As a third alternative we have discussed the possibility of despatching pilgrim ships from the Ballard Pier on payment of the

special fee leviable for ships which berth there, but even in that case the bedding would have to go to the disinfection shed on Frere Road and it might be necessary to send a few pilgrims personally to that shed to have the clothes they were wearing disinfected For these and other reasons we do not think it would be as convenient for pilgrims In addition, it would make it impossible for pilgrim ships to sail on Fridays and Saturdays and any other days, when Mail steamers had a prior claim to the Ballard Pier berth

80 Either of the other two schemes outlined would effect a satisfactory improvement in the arrangements for disinfection at Bombay. Though we have not had time to have estimates prepared, we anticipate that the capital cost would be roughly Rs 25,000 for the first scheme and Rs 15,000 for the second. In the case of the first scheme the Bombay Port Trust would probably be willing to bear at least a part of the cost, if they used the new waiting shed for other passengers also. On the other hand the second scheme, *i e*, the conversion of "F" shed into a temporary waiting and medical examination hall, would set free the existing valuable sites on Frere Road occupied by the pilgrims' *waiting sheds there and might therefore be preferred by* the Port Trust If anything, we are disposed to favour the latter scheme; but would suggest that detailed estimates of the cost involved in either case might be prepared by the Bombay Port Trust in consultation with the Port Health Officer, and the matter eventually decided after giving the Bombay Haj committee an opportunity to express its views, as the success of the latter scheme would depend on its willingness to undertake responsibility for conveying the pilgrims' bedding, etc., to the disinfection shed and returning it to them on board the ship.

81. No benches are provided in the present disinfection shed at Bombay, the reason being, as we understand, that the late Port Health Officer was of opinion that they were not necessary owing to the short stay of each batch of pilgrims therein, and that from a sanitary point of view they would possibly be objectionable. We find that such benches are provided at Karachi and consider that they should be provided at Bombay also. Any sanitary objection can easily be overcome by periodic disinfection. In [illegible] rooms are made for first [illegible]se saloon passengers have [illegible] shed and are only distinguished from deck passengers by being allowed to sit on a bench therein Other saloon passengers proceeding to countries abroad are normally medically examined at the wharf itself, and similar facilities should, we think, in any case be provided at Bombay for pilgrims who are saloon ticket holders.

82. **Karachi.**—At Karachi the existing accommodation for medical inspection and disinfection is undoubtedly more comfortable than at Bombay, and we understand that the buildings hitherto occupied by the Chemical Analyser's laboratory, which are adjacent to the existing disinfection shed, are also available for use by the Port Health Officer. We recommend that they should be transferred to him. Certain minor alterations are required such as a few additional benches, but we understand from the Port Health Officer that these are being provided The one disadvantage of the disinfection arrangements at Karachi is that the shed is nearly half a mile from Berth No 4 from which pilgrim ships sail, and it has been suggested that Shed No. 4 should therefore be converted for use as a disinfection shed for pilgrims. Both the Port Health Officer, Dr. Khambata, who has long experience of the pilgrim traffic both in Karachi and in Bombay, and the Protector of Pilgrims, Karachi, have expressed the opinion that for various reasons Shed No. 4, if so converted, would be less comfortable for pilgrims than the existing shed On the whole we are disposed to agree with this view, but suggest that the matter should be further considered in the light of experience in consultation with the local Haj Committee. We have examined another suggestion made to us, *viz*, that Berth No 18 which is used for coal should be used for pilgrims, as it is nearer the city, but on inspection of this berth we found it most unsuitable for the purpose. At present pilgrims, boarding at Bombay a pilgrim ship which calls at Karachi, are not allowed, save in cases of emergency, to land at Karachi, even if the ship stays there a considerable time, and we have received several complaints on this score. We consider that those who wish to disembark there should be allowed to do so, on the understanding that they will, on rejoining the ship, have to go through the regular procedure of medical examination and disinfection.

83. **Calcutta.**—As to Calcutta, as we have already stated, we consider that more permanent arrangements for disinfection and medical examination will have to be made, if it is ultimately decided to continue it as a pilgrim port.

84. **Carriage of pilgrims' luggage.**—We have considered whether it would be possible to ask the steamship companies, in return for a fixed fee, to collect the luggage of pilgrims from the *musafirkhanas* and camps and carry it on board the ships, as is done in the case of passengers by the Mail steamers. We are satisfied, however, that many of the poorer pilgrims have little more luggage than they can carry themselves, and that the arrangement suggested would be tantamount to taxing them for the benefit of the richer pilgrims who have more luggage. In Bombay arrangements are already being made for the gratuitous transport of the pilgrims

and their baggage, on their return. from the ship to the *musafir-khanas* and railway stations, and there is no reason why the Haj Committee should not make similar arrangements on the outward journey also

In Karachi a fee of three annas per head is levied by the shipping companies, nominally for the services of the coolies to load the luggage from the wharf on to the steamer; but as a matter of fact each pilgrim has, under present conditions, to tip his cooly in proportion to the excellence of the accommodation he secures for him on board. In the existing circumstances therefore, there is no justification for the levy of a three anna fee, though there may possibly be so, if our recommendations regarding the accommodation on board and the storage of heavy luggage in the hold be accepted.

85. **Visitors' passes.**—A minor grievance which arises at the time of embarkation is that the friends of the pilgrims are not allowed on the ship, or indeed on the wharf in the vicinity of the ship, to see them off The relevant rule is No. 2 of the rules, published under Bombay Government Notification No. 4764, dated the 27th October, 1895, as amended by subsequent notifications, and prescribes in brief that no person except—

(*a*) an official,

(*b*) a member of the ship's company,

(*c*) a porter, or

(*d*) friends or relatives of saloon passengers in limited numbers,

"shall mix or proceed with pilgrims at the time when pilgrims are being medically inspected or embarked or arranged or collected for such medical inspection or embarkation or shall embark on the ship; and the Health Officer of the Port may prevent any person other than those mentioned above from mixing with pilgrims at the time aforesaid or from entering any enclosure in which pilgrims may be temporarily kept waiting during the process of embarkation, or from proceeding on board the vessel after it has been cleared for the embarkation of pilgrims."

The Commissioner of Police, Bombay, is however authorised to issue passes, not exceeding twenty in number, in the case of friends and relatives of saloon passengers. This grievance is of importance only at Bombay, where the embarkation shed screens the ship from the view of all save persons on the wharf. At Karachi this is not the case and the question hardly arises there or at Calcutta. At Bombay comparison is made with the procedure in force at the time of the departure of P. & O. and other liners, when large numbers of visitors of all classes are allowed after medical examination on the ship on payment of a fee;

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(*a*) an official,

(*b*) a member of the ship's company,

(*c*) a porter, or

(*d*) friends or relatives of saloon passengers in limited numbers,

"shall mix or proceed with pilgrims at the time when pilgrims are being medically inspected or embarked or arranged or collected for such medical inspection or embarkation or shall embark on the ship; and the Health Officer of the Port may prevent any person other than those mentioned above from mixing with pilgrims at the time aforesaid or from entering any enclosure in which pilgrims may be temporarily kept waiting during the process of embarkation, or from proceeding on board the vessel after it has been cleared for the embarkation of pilgrims."

The Commissioner of Police, Bombay, is however authorised to issue passes, not exceeding twenty in number, in the case of friends and relatives of saloon passengers. This grievance is of importance only at Bombay, where the embarkation shed screens the ship from the view of all save persons on the wharf. At Karachi this is not the case and the question hardly arises there or at Calcutta. At Bombay comparison is made with the procedure in force at the time of the departure of P. & O. and other liners, when large numbers of visitors of all classes are allowed after medical examination on the ship on payment of a fee;

generally Rs. 3 per head, to see their friends off, and it is urged that a similar procedure should be adopted in the case of pilgrim ships. It must be admitted that there is some force in this argument. Actually at Bombay and even Karachi pilgrims are liable to come into contact with non-pilgrims after the medical inspection and disinfection are over and while they are proceeding to the wharf to board the ship, and, if this is so, it appears not unreasonable that friends and relatives, who are prepared to submit themselves to medical examination, should be allowed to accompany pilgrims on to the wharves and indeed on board the ships. There is, however, one important point which must for administrative reasons be taken into consideration. In the case of liners attempts to stow away on board are very rare and, if they are detected, it is possible to inflict some deterrent punishment In the case of pilgrim ships such attempts are frequent Sir A K Ghaznavi states that on the ship on which he sailed in 1913 there were three stowaways, and attempts to stow away are still made on practically every pilgrim ship that sails The Committee was shown, while at Karachi, a box in which a would-be stowaway having no ticket had caused himself to be carried on board as luggage. With a ship crowded as the average pilgrim ship is at the time of departure, it would be very difficult for those responsible to satisfy themselves, if an unlimited number of visitors were allowed, that all those who had gone to see friends off had returned to the shore before the ship sailed, and in the case of a "*miskin*" or indigent pilgrim no punishment that a court could inflict would have any deterrent effect The shipping companies are responsible for paying the Jeddah and Kamaran dues in respect of every person other than members of the ships company on board, and, both for this and for other reasons, are naturally unwilling to risk any step which would give increased facilities for stowaways. To remove all grounds for grievance we would suggest that the existing limit of twenty passes to go on board the ship should be raised to a limit of ten per cent. of the total number of passengers on board—a figure suggested by the Assistant Port Health Officer, Bombay, and the representative of Messrs Turner Morrison & Co., and that the passes should not be exclusively confined to friends and relatives of saloon passengers, but admissible also in the case of those of deck passengers, provided they are certified as suitable by members of the local Haj Committee and, of course, submit to medical examination. In addition to this we would suggest that an enclosure be made upon the wharf in the vicinity of the steamer, and other friends of pilgrims allowed in it at the time of sailing, as suggested by the Assistant Port Health Officer, Bombay. To discourage applications for passes to go on board, a fee of Rs. 3 per head might, with the assent of the shipping companies, be charged and the proceeds handed over to the Haj Committees for general

purposes in connection with the pilgrimage. A small cost would be incurred in making suitable enclosures on the wharves. For admission to these enclosures a fee of eight annas might be charged and the surplus, after meeting costs, devoted to the same purposes. Persons certified by the local Haj Committees to be on duty in connection with services to pilgrims should be allowed in limited numbers both on board the ship and on the wharf without fee To discourage the practice of stowing away on board, we recommend that Government should direct the Port Health Officers to file complaints under section 115 of the Indian Merchant Shipping Act, whenever possible, and to press for deterrent punishments. The shipping companies should also be advised not to land stowaways at Jeddah, as they are in the habit of doing at present, but to bring them back to an Indian port. If this is done, we are satisfied that the practice will soon cease.

CHAPTER IX.

(1) Passes and Passports.

(2) Deposits *vs.* Return tickets.

(3) Fixation of fares.

(1) *Passes and Passports.*

86. **Pilgrim passes—Defects of the present system.**—At present every person travelling on a pilgrim ship from an Indian port is made to take a pilgrim pass in Form No. XII given in the Pilgrim Manual Even if a pilgrim is in possession of a regular passport, the Protectors of Pilgrims at Bombay and Karachi are compelled to have a pass in this form prepared in addition by rule 67 of the Manual The British Consul at Jeddah has on various occasions pointed out that pilgrims who are intending to travel beyond the Hedjaz would be well-advised to provide themselves with regular passports, before they leave their home country, as pilgrim passes to the Hedjaz in the form in which they are issued in India are no longer accepted for visa by the Consular Officers of other countries. In accordance with this recommendation the rules for the Straits Settlements, issued under Ordinance No 125 of the 17th December 1926, are so framed as to allow the pilgrim to have either a special pilgrim pass, or "a certificate of identity issued to him for the said purpose by the authority of the Government or the State, of which he is a subject or of which he is a permanent resident" This presumably is more or less identical with a passport In Karachi particularly, this question is of importance, as a large number of foreign subjects arrive there already equipped with regular passports issued by their own Governments and in these cases under the present rules fresh passes have to be prepared We recommend that rule 67 should be altered so as to allow pilgrims to proceed on regular passports and, indeed to make it obligatory for them to do so, in case they intend to proceed to other foreign countries besides the Hedjaz. This, as the Consul has pointed out, is entirely in their own interests as the preparation of regular passports in the Hedjaz involves some difficulty and expense as well as delay

87. The British Consul has also pointed out that, if the deposit system is made universal, it will be necessary to modify the present form of pass, and has recommended the form used by the Straits Settlements Government as most suitable, the pass being in book form with the addition of a perforated counter-foil bearing the same serial number as the pass itself, on which should be stamped the amount of the deposit paid We are disposed to

accept this recommendation with the folllowing additional suggestions :—

We understand from the report of Col. Phipson dated May, 1929, that it is not the intention of the Office International d'Hygiene Publique to insist on a uniform form of pilgrim pass; but that it is considered desirable that, in addition to personal description, it should contain full details as to the inoculations undergone as well as *visas* of the sanitary authority at the port of departure and elsewhere, and also instructions as to how the pilgrim should proceed and particularly how he should return to his own country. The amount of the deposit will, of course, be shown in the pass and any other necessary details may be added.

88. **Photographs on passes.**—One of the points upon which most divergence of opinion exists is the question whether it should be made compulsory for Indian pilgrims to affix photographs on their passes The British Consul at Jeddah has, for many years, been pressing for such photographs to be made compulsory, and has pointed out the advantages which would accrue to the pilgrim by the adoption of this easy method of identification. The majority of the pilgrims cannot read and the same is the case with many of the muallims, who are normally responsible for the pilgrim's pass after he reaches the Hedjaz We have been informed that in the past, when safety of life and person was much less certain than at present in the Hedjaz, cases not infrequently occurred of muallims deliberately and quietly getting rid of pilgrims, so as to be able to dispose of their passes, which could easily be sold in Jeddah, as, in the absence of a photograph to render identification easy, it was quite possible for the wrong person to obtain, on the presentation of a pass, a return passage to India. The control of muallims by the Hedjaz Government is now very strict and fortunately there is no probability of such incidents recurring under the present regime In spite of this, as the Consul's reports show, there is still a certain amount of traffic in the sale of passes and return tickets in Jeddah There are, however, other advantages in passes having photographs on them. Under the system instituted by the Consul at Jeddah all passes are collected on the arrival of the pilgrims in Jeddah and are handed back to them through their muallims, when they are about to return They are normally made up in bundles. each belonging to one muallim, who is supposed to distribute them to the pilgrims under his charge Not infrequently he gives the wrong pass to the wrong person owing to the absence of a photograph, and cases have been known to occur where a pilgrim has died in the Hedjaz and the pass of another pilgrim has been deposited at the Consulate in respect of the deceased, with the result that endeavours are made to return the assets to quite the wrong person Under the system suggested by the Consul the counterfoil

would be deposited in his office at Jeddah and the original pass retained by the pilgrim—and each would have a photograph on it

89. It is a fact that photographs are more or less compulsory on the passes of all other countries save India The Committee has questioned Persian and other foreign pilgrims on the subject and has found no prejudice existing among them against the practice The Malay and Javanese pilgrims also raise no objection The orders as to Egyptian pilgrims are that the pass must bear a photograph or, if a photograph cannot be procured, the pilgrim's signature, a relative being allowed to sign in the case of ladies or persons unable to sign, and in the last resort the thumb impression being taken. We believe, however, that the alternative of making signatures on their passes is rarely adopted by Egyptian pilgrims save females. In any case all are agreed that it would be undesirable to make photographs compulsory in the case of females On the other hand it is urged that the injunctions of the Shariat preclude the use of photographs, and that even those persons who would not ordinarily object to being photographed would object to being so for purposes in connection with the religious duty of the Haj Further it is urged that to insist on photographs would be to add Rs. 5 to the cost of the pilgrimage We do not think that much importance should be attached to the latter objection, as we find from enquiries that the three photographs necessary for motor-driving licenses in Bombay are available for a sum of twelve annas, though undoubtedly in some districts photographs would be difficult and more expensive to obtain. As already stated, we are of opinion that the issue of passes in the districts is of vital importance, if the organisation is to be improved, but means could, we believe, be discovered of getting over this difficulty by arranging for the photographs to be affixed subsequently in the case of any district where such a difficulty occurred.

90. There can, however, be no doubt, from the evidence we have taken of responsible religious leaders and others, that there is still in India a very considerable feeling on the subject, particularly among the less educated classes from which the pilgrims are mostly drawn. It is true that the Bengal Government in its written reply has supported the recommendation of the British Consul that photographs should be made compulsory and that the representatives of Anjuman-e-Himayat-i-Islam, Trichinopoly, in their oral evidence have stated, "We have changed our views after consulting pilgrims as we find that pilgrims do suffer owing to the transferability of their present passes, through the mischief of their muallims".

91. Khan Bahadur Syed Mehdi Hasan Rizvi of the Shia College, Lucknow, when the question was put to him, agreed as to the desirability of photographs on passes, but added that

according to Shariat he would object to them; and this has been, practically without exception, the view of the religious authorities we have consulted, and we have no doubt that the witnesses who have suggested that, if Government were to make photographs compulsory, it would be used as a political argument against them on the ground that they were putting obstacles in the way of the Haj, are correct We do not think that this argument alone should deter Government from taking the course proposed, but, as already suggested, we are satisfied that for the present at least the feeling among orthodox Muslims is strong enough to make the step undesirable Photographs are undoubtedly an additional protection to every pilgrim, and we would therefore adopt the suggestion of Sheikh Abdul Majid of Karachi and allow their use to be voluntary only for the present. In the case of passes issued in districts, where the applicant for a pass does not produce his photograph and is unable to sign his name his thumb impression should be taken in the two spaces provided for photographs. Actually this will not furnish a ready means of identification, but we think that it may to some extent prevent the sale of passes We have suggested elsewhere that the details given in the pass should not exactly correspond with those given in the duplicate, in order to furnish an easy means for the identification of pilgrims, when visiting the British Consulate at Jeddah to book their return passages.

92. **Free issue of passes in districts.**—In the districts the passes will be issued free of charge as at present and the same rule should apply to passes issued at ports of embarkation to applicants resident in those ports who desire to obtain them; all others, with the exception of foreign pilgrims, should already have obtained their passes before leaving their own districts, and, in order to make this the general rule, we would recommend that for passes issued in ports of embarkation to pilgrims from up-country a fee, which might in the first instance be Rs. 5, should be levied in respect of each pass so issued, the proceeds of this fee being handed over to the Port Haj Committee for use by them in connection with the general improvement of facilities for the pilgrimage It is true that a certain number of responsible witnesses have objected to the levy of a fee for passes even under these circumstances, but, as already stated we regard the issue of passes in districts as a matter of the greatest importance from the point of view of organisation, and we have reason to think that the present practice, by which the would-be "Haji" rushes away to the port expecting to get everything done there in a hurry, has become so ingrained that drastic measures must be taken to check it The utmost possible publicity would of course be given to the proposed measures before they are actually enforced

93 **Loss of passes.**—Trouble is not likely to arise owing to the loss of passes in the Hedjaz, as the duplicate will be deposited

with the British Consulate in Jeddah, and this, properly endorsed by the British Consul, will be adequate for the return journey in the event of the pass itself being lost and the claimant's identity proved to the Consul's satisfaction. In the event of passes being lost either previous to embarkation on the outward journey or during the voyage, the Police Commissioner, or other authority responsible for the issue of passes at the port of embarkation, or the British Consul in Jeddah, should arrange to issue emergency passes after making such enquiries as are necessary to verify that the pass has not already been used by another person. Rule 68-F should be amended accordingly

(2) *Deposits* vs *Return tickets.*

94. **Advantages of the deposit system.**—Section 208A of the Indian Merchant Shipping Act, which was inserted in that Act by Act XI of 1925 and is in conformity with Article 93 of the International Sanitary Convention, prescribes that no pilgrim shall be received on board any pilgrim ship at any port or place in British India for conveyance in the lowest class available on the ship, unless he—

(*a*) is in possession of a return ticket, or

(*b*) has deposited with the prescribed person such sum for the purpose of defraying the cost of a return ticket as the Governor General in Council may specify by notification in the *Gazette of India*

The proviso to this section allows of exemption in the case of pilgrims who affirm on oath that they do not intend to return to India within three years For reasons already stated we consider that British Indian subjects should no longer be allowed to proceed as pilgrims to the Hedjaz, without either taking a return ticket or making a deposit, by making a declaration that they do not intend to return within three years The question of foreigners is discussed below. It now remains to decide whether the deposit and the return ticket system should be allowed to remain as alternatives as at present, or whether one should be preferred to the other. There can be no doubt that from the pilgrim's point of view the deposit system is infinitely preferable to the return ticket system. It has the following advantages —

Firstly a pilgrim who has made a deposit can return by any boat of any line sailing. A pilgrim who has a return ticket has to come back on a ship of the line by which he originally booked, and it is quite possible that he may have to stay at Jeddah and see ships of other lines returning with accommodation available to India and still not be able to get away himself The worst instances of this occurred in 1927 and 1928, when some 3,234 and 1,413 pilgrims who had return tickets were detained in Jeddah

more than twenty-five days each. According to the information which we have received, an agreement to issue inter-changeable return tickets was entered into in 1927 between the Mogul Line and the Nemazee Line, but this agreement was held to be not in force with effect from the 2nd April, 1928, and the Mogul Line refused to repatriate return ticket holders by the Nemazee Line, although their tickets were marked as available by the Mogul Line. We are not in possession of the whole facts and it is possible that the Mogul Line may have some explanation, but, failing such an explanation, we fully endorse the statement of the British Consul that "the refusal of the Mogul Line to accept Nemazee return tickets, even when stamped as inter-changeable with their own, was difficult to justify either on legal or humanitarian grounds". But, whoever may have been to blame in this particular case, it is amply proved that the return ticket system has involved intolerable suffering to pilgrims If the deposit system had been in force in 1927 and 1928, the detention of pilgrims at Jeddah would have been practically negligible Another advantage of the deposit system is that, in the event of the pilgrim's death the amount due in respect of the return passage can be repaid in full to the heirs of the deceased, and, as the deposit is in the hands of Government in India, this can be done without delay, whereas in the case of return tickets a deduction is made, and experience shows that there is often very serious delay in making payment. The shipping companies are naturally in favour of the return ticket system and have done their best to popularise it to the exclusion of the deposit system, and there has been no agency in a position to point out to pilgrims the advantages of the latter system. The following table relating to the pilgrim traffic at Bombay will show that the efforts of the companies have been completely successful :—

Year.	Percentage of number of deposits to total number of pilgrims	Percentage of number of return tickets to total number of pilgrims
1924	90°/ₒ	1°/ₒ
1925 . .	60°/ₒ	39°/ₒ
1926	28°/ₒ	65°/ₒ
1927 . .		94°/ₒ

The exact figures for the years 1928 and 1929 are not available but the number of deposits made during those years was negligible An analysis of the figures for Karachi would produce similar results

95. The one solid argument advanced by the steamship companies in favour of return tickets is that by their issue they make themselves legally liable under section 209A of the Indian Merchant Shipping Act for the repatriation of the pilgrims as well as for paying compensation at the rate of one rupee a day to every pilgrim detained at Jeddah for a longer period than twenty-five days after he has presented his ticket to the British Consul at Jeddah This is, of course, correct, but is by no means a convincing argument. We are satisfied that, with the introduction of the deposit system to the exclusion of all others, the delay suffered at Jeddah by pilgrims desiring to return will be reduced to a minimum. In the words of the British Consul, "ships will be waiting for pilgrims instead of pilgrims waiting for ships"

96. The compensation at the rate of one rupee a day payable at present under section 209A is really of very little value to the pilgrim, though it may act as a deterrent to the shipping companies By the time the money is available for payment the pilgrim is generally on his way home and, even if the small sum which is due to him eventually reaches him, it is very little compensation for the trouble and expense which he has suffered. We have reason to believe that it has been found impossible to recover in full the compensation due to pilgrims on this account during the last few years, especially during 1928, and that a considerable amount of such compensation is still outstanding and unpaid by the companies. We consider that the necessary steps should be taken for its recovery and payment made to the pilgrims who suffered. If they cannot be traced, it should be handed over to the Port Haj Committees.

97 It must be remembered that, when the pilgrim arrives back at Jeddah, his resources both physical and financial are at the lowest ebb and every day of delay in his repatriation makes it more probable that he will succumb before he reaches his home. Practically every witness whom we have examined has been emphatic in supporting the deposit system as against the return ticket system, and we have no hesitation in recommending that section 208A of the Indian Merchant Shipping Act should be amended so as to make deposits compulsory in all cases We would give the British Consul at Jeddah full discretion to refund the amount of his deposit to any person who, he is satisfied, desires to settle in the Hedjaz or to leave it for any other country than India

98 As already stated, the Consul has during the last two years arranged a system by which the pilgrims returning to India are registered in the order of their arrival at Jeddah and given berths in that order. At present the system is difficult to work, as those who have return tickets have to travel on the ships of the line by which they arrived. With a system of universal deposits, they can all be despatched exactly in the order of their registration. If

any particular pilgrim desired to return on a particular boat, he could state so at the time of his registration and efforts would be made to comply with his request, but we believe that in the vast majority of cases the pilgrims would prefer to sail by the earliest boat possible rather than remain a single extra day in Jeddah. It is to be noted that the deposit system practically involves the fixation of a uniform fare for the return journey during the period immediately after the Haj, as, with 10,000 pilgrims clamouring for passages, the companies will not normally be prepared to make any concessions, though they might do so at a later stage when the demand for passages becomes less The system also involves the pooling of the shipping, as far as the return journey during times of rush is concerned. The amount to be taken from each pilgrim as deposit would be fixed each year by Government in consultation with the representatives of the Haj Committees, the shipping companies and its Standing Advisory Committee in the manner described in another place.

99. **Amount and custody of deposits.**—We have elsewhere recommended that food should be provided to all pilgrims by the shipping companies and that return railway tickets should be issued at a concessional rate. If the former recommendation be approved, the cost of the food on the return journey will of course be included in the deposit If arrangements are made for return railway tickets at a concessional rate, no further sum need be included in the deposit otherwise we would recommend that it should include a round sum adequate to cover the return railway journey also. The amount will naturally vary in each district. This would entirely prevent the utter destitution which, under present circumstances, is so frequent a cause of ill-health among pilgrims on the return journey. The deposit including the outward fare should, as we have already stated, be paid by the pilgrim into his district treasury when he makes an application for his pass. From the treasury it should pass into a special Government account. Arrangements should be made to invest any balance available for short periods at interest by depositing it with the Imperial Bank, or otherwise, in consultation with the Haj Committees. The interest accruing from such investments should be made available for use by the Haj Committees for appropriate purposes in connection with the pilgrimage. We have questioned many fitnesses and do not think that any serious objection on religious grounds is likely to be raised to this proposal

100 **Refund of deposits.**—Until he had actually sailed, the pilgrim would be entitled to claim at any time a refund of the amount he had deposited, subject to rules made in this behalf In the event of a pilgrim dying in the Hedjaz the deposit would be returned to his next-of-kin In this connection we would note that such refunds are at present made only on the application of

the relative accompanied by the pass, as laid down under rules 68-J. and 68-N (I) of the Manual. We cannot agree that this procedure is equitable and consider that in every case a notice should be served as soon as possible on the next-of-kin of the deceased pilgrim inviting him to claim the refund of the amount due, and that at the end of two years, only when no such claim has been made, should the right to refund be held to lapse, and that as suggested in paragraph 33, it should lapse, not to Government as at present, but to the special fund at the disposal of the Haj Committee Under the present system the shipping companies have on occasion raised objections to making payment of unclaimed passage money The possibility of this will disappear under the system we have proposed

101. **Deposits by foreign subjects.**—Though conditions have undoubtedly improved owing to the system introduced by the British Consul in Jeddah of collecting pilgrim passes and return tickets on the arrival of each pilgrim steamer we have reason to believe that there is still in Jeddah a market for the return halves of steamer tickets and deposit-paid passes to India, and that those willing to purchase such stolen and lost tickets are not generally Indians but foreigners, not excluding Hedjazi subjects This point is of great importance in considering the question whether the obligation to make a deposit should be confined to Indian pilgrims or whether it should apply to foreigners also The Iraq regulations make no exceptions and, if any general exception were made on Indian pilgrim ships in favour of foreigners, not only would Indian pilgrims feel aggrieved and in some cases no doubt claim to be foreigners, but also the demand for stolen deposit-paid passes would be encouraged. We therefore consider that it should be made obligatory on every person, whatever his nationality, who travels to Jeddah by a pilgrim ship, to make a deposit in the manner and to the extent suggested, the only exception allowed being in the case of pilgrims who have already made such a deposit in another country and satisfy the officer competent under section 208A of the Indian Merchant Shipping Act to that effect. Hedjazi subjects even if in possession of a return ticket to Jeddah, who desire to travel back on a pilgrim ship, should be required to make the deposit and recover the amount, if they desire, on arrival at Jeddah. This procedure will be in conformity with Article 93 of the International Sanitary Convention and for that reason it should give rise to no diplomatic difficulties. It should be brought to the notice of other Governments, particularly the Iraq Government, and they should be asked to extend similar treatment to Indian pilgrims passing through their territories and not to demand a further deposit, when a deposit has already been made in India The Straits Settlements Government have already introduced a similar provision in section 220 (1) of their Merchant Shipping Act Under section 229

(1) of that Act, however, authority to approve the issue of single tickets in exceptional cases is given to the highest Government official at the ports, and similar authority might be given in Indian ports to such official as Government may consider best suited for the purpose.

102 **Conditions on tickets.**—Incidentally we would note that at present the conditions printed on the tickets issued by the steamship companies are in many respects not in conformity with the rules and regulations This is a matter which it will be appropriate for the Port Haj Committees to investigate, when the new system is introduced.

(3) Fixation of fares.

103 **Present law and practice.**—Intimately connected with the question referred to in the previous paragraphs is that of the fixation of fares. At present this is governed by sub-sections (1) and (3) of section 209B of the Indian Merchant Shipping Act which prescribe that, before a ship is advertised for the conveyance of pilgrims, the agent must supply to the Pilgrim Officer information as to the maximum price of each class of ticket, and that, within such time as may be prescribed before the date of the sailing of any such ship, he shall advertise in such manner as may be prescribed—

"3 (c) The price of each class of passage tickets, which shall not be in excess of the price communicated to the Pilgrim Officer under sub-section (1)"

Sub-section 3 (c) at first sight might appear to contemplate a uniform rate of fare for each ship, but it is to be noted that under sub-section 4 (e) of the same section it is made an offence to sell tickets in excess of this price and not to sell them at less than it Article 107 of the International Sanitary Convention prescribes that the captain shall cause "notices to be posted up on the ship in a conspicuous place accessible to all concerned showing—

(i) . ... .

(ii) the price of tickets

(iii) ".

This also appears to contemplate a uniform fare for each ship.

104. There is in India at present no provision of the law under which Government can insist on a uniform fare, or maximum and minimum fares, being fixed for the whole of a particular pilgrim season, though as a matter of fact the shipping companies have of recent years, no doubt as the result of combination, fixed at least a standard maximum fare, allowing individual companies to reduce it without restriction, whenever they

have chosen to do so. In practice, though special provision has been made under both the Bombay and Calcutta Pilgrim Acts against a "pilgrim-broker" receiving from the agent of a vessel any fee or commission exceeding five per cent. in respect of the sale of any ticket, it is usual for steamship companies, as admitted by the representative of the Mogul Line, to pay commission to muallims in the disguised form of a concession in fares in respect of one or more tiskets, *e g.*, to a muallim who books thirty or forty tickets a company will give one or two free tickets. This is clearly a violation of the spirit of the law, as laid down in the section quoted, but it is exceedingly improbable that in the present circumstances any prosecution could be launched with a reasonable hope of success, especially as there is no means of proving the facts beyond the "confession" of the Company's representative, as there is no authority legally authorised to examine the Company's books

105 During the current year (1929) and a portion of 1928 the return steamship fare of all the companies has been nominally uniform, *viz*, Rs. 170 *plus* Rs 10 Kamaran dues, *plus* Rs. 15 Jeddah dues, *i.e*, Rs 195 in all Though this was nominally the standard rate in 1928, a certain number of tickets were issued at Rs. 80 return, and in previous years whenever steamers have been ready to start and the number of pilgrims at the port of embarkation has not been large, it has normally been possible, particularly when there was competition between two or more companies, for a pilgrim to obtain a passage at considerably less than the advertised rate On occasions, as the result of such competition, the fare has been reduced to such a low figure that the company clearly could not make a profit on that particular voyage As has already been explained, this fact is generally known and it has been a common practice for batches of pilgrims to come to ports of embarkation and wait there in the hope of obtaining passages at a concessional rate Various witnesses have complained to us that they paid the full advertised rate and, when they got on board and discussed things with other pilgrims, found that others had paid very much less and were naturally annoyed at the fact

106 **Desirability of fixed fares.**—Under the present system it is therefore clear that the steamship companies charge certain pilgrims more and others less than the rate which would be reasonably remunerative to them on an average The Bengal Government have, we understand, forcibly pointed out the defects of the present system which enables a muallim to take away a pilgrim to the port of embarkation by holding out to him the hope that he will secure a reduction in fares, and have suggested that the fare for all pilgrim ships should be fixed by Government at the beginning of the season and no deviation from this fixed

fare allowed during the season, except in a downward direction, and then only after the fact has been intimated to the Pilgrim Officer. Under the present system the variation in fares makes it very difficult for the Protector to carry out the orders prescribed in rule 68-M., etc., of the Pilgrim Manual, as he has no information as to whether the full fare or a reduced fare was paid in a particular case Rule 68-B. (2) (d) prescribes that the return ticket shall have inscribed on it "the total cost of the ticket with a statement of the sanitary and quarantine dues", but the companies have hitherto refused to supply to the Pilgrim Officer information as to the number of the tickets issued at reduced fares and the fare in each case, though requested to do so under section 209B (2) of the Indian Merchant Shipping Act. The reason for this refusal is obviously due to a desire to keep the information from their rivals

107 It has been pointed out in paragraph 35 of the report of the Deck Passengers Committee that the fixation of a minimum fare may in some cases be necessary to prevent a rate-war started with the object of eliminating the smaller companies by competition All that it is here necessary to specify is that the object desired would be equally well attained by the fixation of one uniform rate of fare as by the fixation of maximum and minimum fares We are satisfied that one of these proposals is essentially necessary in the case of pilgrim ships. At first sight it appears that in the interests of the pilgrims it is desirable to fix a maximum and a minimum rate, so as to allow them to obtain concessions in certain cases When, however, this point is examined more closely, there appear to a majority of us to be good reasons to hold that the proposal is not really in the interests of the pilgrims as a whole If one pilgrim obtains his ticket at a higher and another at a lower rate, it is obvious that there is a mean between the two at which the company could afford to carry both. The number of passages issued at concessional fares and the amount of the concession made in each case depend upon the competition of other companies and the number of would-be pilgrims present in a port of embarkation. When there is a great demand for accommodation, no concessions are normally made; they are made only when the shipping available is more than adequate for the pilgrims. Now the pilgrim travelling on a half-empty ship ought really to pay more and not less than a pilgrim travelling on a full ship, as he travels in greater comfort. The present system, however, produces exactly the opposite result. As already stated above, we unhesitatingly recommend the universal adoption of the deposit system and this connotes a fixed fare in respect of the return journey, at least in the case of the majority of pilgrims who desire to leave Jeddah as soon as possible after the Haj, i e, when there is most demand for passages and the companies

have chosen to do so. In practice, though special provision has been made under both the Bombay and Calcutta Pilgrim Acts against a "pilgrim-broker" receiving from the agent of a vessel any fee or commission exceeding five per cent. in respect of the sale of any ticket, it is usual for steamship companies, as admitted by the representative of the Mogul Line, to pay commission to muallims in the disguised form of a concession in fares in respect of one or more tiskets, *e g*, to a muallim who books thirty or forty tickets a company will give one or two free tickets. This is clearly a violation of the spirit of the law, as laid down in the section quoted, but it is exceedingly improbable that in the present circumstances any prosecution could be launched with a reasonable hope of success, especially as there is no means of proving the facts beyond the "confession" of the Company's representative, as there is no authority legally authorised to examine the Company's books

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(2) That with a uniform fare pilgrims will leave late in the season and create congestion at the port. There is something in this: but under the system proposed pilgrims will mainly book before they leave their districts and, if they find the later steamers all full, will be forced to book by the earlier steamers. If they do not do so and miss the pilgrimage, it will be their own fault. All pilgrims will be warned to book their passages before they leave their districts.

(3) That the smaller companies have less overhead charges than the bigger companies and so can afford to run their ships with a less fare than the latter, and that it is as reasonable to charge a uniform fare for the modern and antiquated kinds of ship as it would be to do so in the case of taxis and gharris. As to the former point, we can only say that the history of the pilgrim traffic does not bear out the suggestion that the smaller companies can run their ships more economically. Their overhead charges may be less, the cost of maintenance must increase with the age of the vessel. As to the latter, the comparison would be fair, if the distinction were between steamers and sailing ships. It is not but between more modern and less modern steamers and it is unusual for there to be any difference in rates between new and old taxis.

110. Most of the witnesses who have studied the question carefully and are acquainted with the facts have expressed an opinion in favour of uniform fixed fares. Thus Mr M. E. Serang states in his oral evidence —"My idea is that a fixed fare for the Jeddah journey should be laid down just as it is for the journey to Basra. I would have a single fixed fare all round and not allow it to be raised or reduced. The object of this is to prevent large numbers of people coming down to a port because they hear that the fares have been reduced and finding that the companies have put them up. At present a large number of passengers come down to Bombay and wait in a hope that the fares will be reduced, and in this manner they actually are put to a larger expense than they would have been, if they had paid a fixed maximum fare." The representatives of the Bengal Haj Committee at first expressed a similar view, but subsequently modified their opinion. The representatives of the Jamiat-ul-Olama-i-Bangala, however, and other important witnesses, including Maulana Akram Khan Sahib and Khan Sahib J. M. Ahmad Din Sahib, have strongly supported the proposal. Sergeant Orford in his evidence stated that he knew of cases where parties of ten or fifteen pilgrims had been waiting in the port of embarkation for a month or six weeks in the hope of

getting a reduction in fares unsuccessfully, and that in the current year (1929) some pilgrims from Karachi had got return tickets at Rs. 90, while others had paid Rs. 195, "with the result that a few were benefited at the cost of the majority, who had to pay more than they would have done, if a uniform fare had been fixed". Mr. Stonehewer Bird, the late British Consul at Jeddah, when the matter was explained to him, was also strongly in favour of a uniform fixed fare It would be of advantage to the pilgrims, as they would be in a position to know, before leaving their districts, what they would have to pay in the way of fares and would prevent indigent pilgrims, generally known as "*miskins*", from proceeding from their districts to the ports of embarkation in the hope of snatching a passage at a nominal rate

111. **Legislation necessary.**—In the opinion of a large majority of the Committee there can be no doubt that the fixation of a uniform fare would be to the advantage of the pilgrimage as a whole, and, while we realise that, though it is possible to quote the analogy of the Railways in support of the proposal, there is, as far as we know, no precedent in India for the fixation by Government of fares for journeys by steamer, and the present uniformity of such fares, where it exists, is due to the voluntary action of the companies themselves, we strongly recommend that the Indian Merchant Shipping Act should be amended to make possible the fixation of a uniform fare in the case of pilgrim ships. An addition to the rule making powers under section 213 should also be made to enable Government to prescribe rules dealing with the subject

112 It would be desirable that the fare should vary as little as possible from year to year, but we have suggested in Chapter XIII means by which a regular procedure can be adopted to make Government acquainted with the views of the various interests concerned on the subject. We fully realise that, even though a uniform fare may be fixed by law, there are bound to be occasions upon which the provisions of the law will in some way be evaded, and this fact has been quoted in support of the proposal to enforce maximum and minimum fixed fares instead of a uniform fare. The majority of us are however of opinion that if it would be difficult to prevent and detect the grant of "concessions" with a fixed uniform fare, it would be still more difficult to do so, if variation between a fixed maximum and minimum were permitted. In neither case is the person who receives a concession likely to complain Information will be received from those who receive no concession, and they will be much more likely to be in a position to give such information if the fare is uniform than if any variation is allowed. Under the system we have proposed, a large number of tickets, (we hope almost all of those of pilgrims resident in India), will be booked

through the Haj Committees, and at a date so far in advance of the actual date of sailing that the shipping companies will not be disposed to grant any concession. Further, if those Committees succeeded in obtaining concessions in some cases and failed to do so in others, it would tend to make them less popular and give rise to doubts as to their *bona fide* interests in the pilgrims' welfare. Those who book personally with the steamship companies will be mainly pilgrims coming from beyond the borders of India, though we hope that these too will generally utilise the agency of the Haj Committees. We cannot therefore admit that the difficulty would in any way be obviated or matters otherwise improved by a system of maximum and minimum fixed fares Every possible means should be devised to prevent the evasion of the law. It should be made a penal offence for the owner or agent of any shipping company to give any concession in any form whatever or to charge more or less than the fixed fare. If for any reason such a company desires to give a free passage, it should only be allowed to do so with the assent of the Port Haj Committee and, if necessary, the books of the company should be kept open for inspection by that Committee in order to verify that the orders have been observed

113. **Other suggestions regarding fares.**—Two other suggestions have been made to us in connection with fares The first is that fares should increase as the season progresses so as to encourage pilgrims to go early and avoid the rush A similar proposal was put forward by the Bombay Government in 1913 as part of their scheme for granting a monopoly of the pilgrim traffic from Bombay and Karachi We do not, however, think that it would be possible to make any variation in the fares large enough to make it worth a pilgrim's while spending any connsiderably longer time in the Hedjaz than he would otherwise do. The other suggestion is that, when pilgrims are carried both on an upper and lower between-deck, there should be a small difference in the fares charged, that for the lower being about five rupees less than that for the upper between-deck. There can be no doubt that in ordinary circumstances the pilgrim on the lower between-deck is put to greater discomfort than his brother on the upper between-deck and, as we have stated in Chapter XI, we are satisfied that every ticket must connote accommodation in a particular compartment on a particular deck There would, therefore, be no difficulty in carrying out this proposal as far as the outward journey was concerned; but on the homeward journey, in respect of which the deposit will be uniform, though we still consider that each pilgrim should know exactly in what portion of the ship he is entitled to accommodation, it would add an additional complication to the already difficult task of getting ten to fifteen thousand pilgrims on board within fifteen days or so to introduce this distinction Besides this it might produce some confusion of mind on the question

of fares in the case of the up-country pilgrim. We therefore consider it advisable to retain the present arrangement whereby the fare is the same for both the between-decks.

114. **Fares for children.**—Item No. 28 of the Questionnaire runs as follows :—

"It is understood that in the case of the railways and ships other than pilgrim ships, half-fares are charged in the case of children between 3 and 12 years of age, while children under 3 years of age are carried free. Why should not similar concessions be granted on pilgrim ships?"

Naturally almost every witness has recommended the grant of similar concessions. The number of children on board pilgrim ships is fortunately not great, and for obvious reasons it is undesirable to encourage pilgrims to take their children with them, if they can find any possible means of having them properly cared for by relatives or otherwise, while they are away. The exact ages of the children and infants carried are not given in the reports of the Protectors, but the following figures will be adequate to show that the number is small :—

Bombay				Karachi			
Year	Total number of pilgrims sailing from Bombay	Boys and Girls.	Infants.	Year	Total number of pilgrims sailing from Karachi	Boys and Girls.	Infants.
1926	14,501	220	114	1926	8,954	91	61
1927	21,285	286	176	1927	12,931	83	49
1928	10,640	199	132	..	..	..	..

These figures show that on an average the number of children and infants is something like two per cent only.

115. The question has already been considered by Government who have taken the view that, as Article 100 of the International Sanitary Convention and Clause IV of the Schedule to the Anglo-Dutch Agreement prescribe that the space provided for each pilgrim shall be "irrespective of age", there is no case for asking the steamship companies to make the concessions. A reply to this effect was given by Sir Mohammad Habibullah in the Council of State, in March, 1925, in answer to a question by the Hon'ble Sir Ebrahim Haroon Jaffer.

116 The feeling of the Muslim public, as evidenced by the witnesses who have appeared before us, is very strong on the subject. Indian Muslims are reluctant to part with their children

and, even if they be willing to do so, find the greatest difficulty in getting suitable persons to take charge of them. We have been assured that many persons have been prevented from performing the pilgrimage by the fact that, if they took their children with them and had to pay full fares for such children, it would be financially impossible for them to go at all, while on the other hand they could find no suitable person to take charge of their children during their absence. Haji Mohammad Sadiq Sahib of Lahore in his evidence emphasised this point and further stated that, when the children were left behind without the care of their parents, they not infrequently fell ill and died. We are in a position to state authoritatively that the railway companies and the shipping companies which do passenger traffic are in the habit of granting these concessions, and from a Notification, No V of the 7th March, 1929, issued by the Egyptian Government, we learn that on the run from Suez to Jeddah half-fares are charged in the case of children above four and below ten years of age. As far as we are aware, this concession is made without any diminution of the space allotted per pilgrim under Article 100 of the International Sanitary Convention. But the shipping problem for the Egyptian pilgrimage is much more simple than that for the Indian pilgrimage, as, the voyage being shorter, the ships can make more frequent trips, and no doubt this condition is insisted upon when tenders are called for by the Egyptian Governmennt. At the present time certain of the shipping companies carrying pilgrims from Indian ports actually do make a practice of carrying free of charge infants up to one year of age and in some cases even up to the ages of three and four, and we have reason to believe that the Port Health Officers at the Indian ports have not hitherto objected to such infants not being reckoned as "pilgrims" in computing the full complement of a pilgrim ship. In doing so they have no doubt relied upon the provisions of section 149 (3) of the Indian Merchant Shipping Act which, in addition to giving the Governor-General in Council authority to direct that two persons under the age of twelve shall be reckoned as one pilgrim, lays down that a child under one year of age is not a "pilgrim" for the purposes of the Act.

117 The feeling on the subject is so strong that we are all agreed that the grant of the concession of free passages in the case of infants and half-fares in the case of children up to twelve years of age should be made compulsory on Indian pilgrim ships. The only question is how this can best be effected. The legal position is that the Government of India, being a party to the Anglo-Dutch Agreement, cannot properly avoid insisting on the provision of sixteen superficial feet even in the case of infants, at least until that Agreement expires in December, 1935 or its provisions are revised after the 1st January, 1933. In the meanwhile it appears probable that the International Sanitary Convention of 1926 may be ratified

by India. In the latter case the provisions would still apply. The number of children being, as is stated, small, we are agreed that the shipping companies might, for the present, be asked to make the concessions suggested It may possibly be necessary to take the point into consideration in fixing the uniform fare; but, in any case, the difference made by this item would be negligible.

118 As for the future, we understand that efforts were made by the Indian representatives before the International Sanitary Convention was last revised to secure a reduction of the space prescribed for infants and children We realise that this would involve a diminution of the accommodation per pilgrim, as to which there have been in the past and are even at present innumerable complaints but we are satisfied that, if the recommendations we have made as to the compulsory provision of cooked food and a better method of allotting the accommodation be introduced, the small percentage of children carried would not materially affect the health conditions on board a pilgrim ship We urge that these considerations should be strongly pressed by the representatives of India, when the revision of the Convention is next under consideration, to secure the modification of Article 100 so as to prescribe, in ships where the pilgrims are not allowed to cook for themselves, only eight superficial feet for children under twelve and nothing for infants under three years of age.

CHAPTER X.

Shipping.

119. **Ships at present engaged in the pilgrim traffic.**—There has no doubt been a considerable improvement in the shipping available since the Hon'ble Sir A. K. Ghaznavi wrote his note in 1913. At that time Messrs. Turner Morrison & Co. had six steamers, the most recent of which was about twenty-five years old, and none of which had been specially built for the pilgrim traffic. Besides this, there were four steamers belonging to the Arab Line, equally old or older, and two steamers belonging to the Khandwani Line, both small and equally old. At present the Mogul Line has eight steamers which have been specially built and designed for the accommodation of pilgrims during the pilgrim season in combination with the carrying of cargo or other purposes during the non-pilgrim season. The oldest of these is the "Dara", of 4922 tons, built in 1915; the smallest are of 3566 tons—the "Alavi" and "Jehangir"—both built in 1924; and the largest is the "Rahmani", of 5291 tons, built in 1928. We understand that another large steamer of the "Rahmani" type will shortly be available for the service. Two other lines are also running—Messrs. Shustary & Co. who now possess one ship only—the "Sultania" (gross tonnage 4397, built in 1907)—and the Nemazee line (Agent Mr. Mohamed Karim Khaleli), whose two ships are the "Sarvistan" (7714 tons, built in 1899) and "Arabestan" (5029 tons, built in 1903). None of the ships of these two other lines were built specially for the pilgrim traffic, but it is to be noted that Messrs. Shustary & Co.'s "Sultania" is generally considered at least as comfortable as the ships of the Mogul line.

120 Many witnesses have suggested to us that regular passenger steamships, such as those of the British India or the Peninsular and Oriental S N Company should be employed on the pilgrim run This is merely a question of finance. We have already suggested that there might be an opportunity for running one steamer mainly for saloon passengers to and from the Hedjaz. The fare in that case would certainly be not less than from Rs. 400 to Rs 500 return, whereas at least 95 per cent of the pilgrims desire to travel as cheaply as possible, i e., as deck passengers, and find that even the present return fare of Rs 195 is very high. Their complaint is not so much that they are deck passengers and travel as such, but that they do not get any definite space allotted to each person or party

121 **Special conditions affecting pilgrim ships.**—In considering the question of shipping the special conditions under which the pilgrim traffic from India is carried on must be taken into consideration. As has been stated, the Javanese pilgrim is prepared and

indeed anxious to spend three to six months or more in the Hedjaz. The Indian pilgrim desires to spend as short a time as possible there, provided he can be present at Mecca on the day of the Haj and also visit Medina either before or after the Haj. The distances in the Hedjaz—Jeddah to Mecca about 45 miles and Jeddah to Medina about 275 miles—and, when camels were the recognised and only means of transport, it took two days to get from Jeddah to Mecca, and about a fortnight to get from Jeddah to Medina. Having taken so long in the journey, the pilgrim naturally desired to stay at least a week in Medina and often longer, so that, if he visited Medina after the Haj, he could not be expected to return to Jeddah for five or six weeks, and therefore, though the pressure on shipping immediately after the Haj was considerable, it was very much less than it is at present, when by the assistance of motors the journey from Jeddah to Mecca takes only three hours and that from Jeddah to Medina only about two days Under the present conditions at least seventy-five per cent. of the Indian pilgrims are back at Jeddah and are asking for transport back to India within ten days of the completion of the Haj It is by no means unusual for a pilgrim to be back in India within forty-five days or less from the time he sailed In the present year the last boats left Karachi on the 3rd May, and the first boat, the "Rahmani", with returning pilgrims arrived in Bombay on the 6th June, followed within the next fortnight by at least half a dozen other boats arriving at Bombay and Karachi. The introduction of motor transport into the Hedjaz has, in fact, established new conditions which are of vital importance in connection with the question of shipping So rapidly do the pilgrims arrive at Jeddah that even the boat that gets away first has scarcely time, unless the number of pilgrims is unusually large, to turn round at Bombay or Karachi and get back to Jeddah, an operation taking about twenty-five days in all, with a reasonable hope of getting a second full load of pilgrims. If the number of pilgrims is larger than usual, it is of vital importance that the shipping available should get back to Jeddah as quickly as possible, as otherwise the pilgrims would be liable to long detention there. This will particularly be the case, if our recommendation to make the deposit system universal and abolish the return ticket system, so that no legal liability will rest on the shipping company to repatriate pilgrims, be accepted. The change in conditions will also have a bearing on another point in connection with shipping for the Hedjaz. The companies have pointed out that the traffic in the past has employed their ships at the most for five or six months in the year, and that during the rest of the year they have to arrange to employ them on other services Certain extra fittings are required for pilgrim ships, particularly where the ships concerned are normally employed on cargo services. When a ship could be employed for half the year on the pilgrim service and make three or four or even more runs with a fairly full load of

passengers, the receipts were ample to cover the cost of the special fittings and of diverting the ship from its regular run. It is questionable whether this will be the case, if a ship can only hope to make one trip in each direction carrying pilgrims.

122. Many witnesses whom we have examined have pointed out the very great disparity between the fares charged to deck passengers on regular runs and those charged to pilgrims. For example, from Bombay to Basra, 1,603 miles, the return fare is Rs. 76, as compared with the return fare from Bombay to Jeddah, 2,362 miles, of Rs. 170 *plus* Rs. 25 Jeddah and Kamaran dues. While we consider that there is some justification for a reduction in the fares charged to pilgrims, it is desirable to keep in mind the following facts:—

(1) Firstly, it is possible to charge less for regular services than for irregular services; or, in the words of the Hon'ble Sir Fazalbhoy Currimbhoy in his speech in the Governor General's Council in March, 1913—"The seasonal character of the traffic is the greatest disadvantage".

(2) Secondly, the cargo available for transportation to Jeddah from Bombay, Karachi or Calcutta is never very substantial, and even on the outward journey with pilgrims, most pilgrim ships have ample cargo accommodation vacant. If it turns round with the object of getting a second load of pilgrims during the outward season, a ship has to return to Bombay or Karachi without a ton of cargo or a single passenger, and on its second trip outward with pilgrims probably gets less cargo than it did on its first, if any at all. After the pilgrims are finally landed at Jeddah, the ship has to wait for at least fifteen or twenty days for its first load of returning pilgrims and is not likely to get a single ton of cargo on the return voyage. If, after landing its first load at Karachi or Bombay, it desires to hasten back to Jeddah in the hope of a second load, it must do so empty.

123. It is true that, as far as its percentage of passengers is concerned, the pilgrim ship normally does much better than the ordinary "native passenger" ship on a regular run, as during the major portion of the season—both outward and inward—almost every ship is loaded to its full capacity, whereas "native passenger" ships on ordinary runs are not normally loaded to more than half their capacity. The latter class of ships, however, do get some return freight and passengers, whereas the pilgrim ship is hardly ever in a position to do so

124. **Profits of shipping companies.**—There is a general impression, as shown by the evidence of many witnesses, that the

shipping companies engaged in the pilgrim traffic are making huge profits and that therefore it can only be by reason of the existence of an agreement between the companies interested in Indian shipping that competition for the pilgrim traffic between powerful companies is not forthcoming. The representative of the Mogul line, when examined by us, stated that he was not authorised to disclose the dividends earned by his company in various years. The Managing Director of that Company has, however, at our request supplied us with copies of its audited accounts for the seven years 1922 to 1928 inclusive, but has asked us to keep these documents confidential. We have therefore not been in a position to verify some of the statements contained in the Balance Sheets, but from the examination of the accounts we find that, though the company made large profits in one or two years, on the average of the seven years the profit has not been unduly high. The figures placed before us do not distinguish betweeen the Haj traffic and the other business of the company and therefore we are not in a position to state accurately what actual profit the company is making by way of the Haj traffic alone. Further, there is no reason to suppose that the smaller companies are making unduly large profits on a full year's working, both of pilgrim and other traffic

125. **Control of shipping.**—The question of the future arrangements for shipping to suit the scheme we have proposed is perhaps the most difficult question which the Committee has had to face, *and also that upon which there has, in spite of prolonged discussion*, been most divergence of opinion That scheme involves the booking of a certain number of tickets through a semi-official agency, the fixation of a single fare for each season for all ships of all companies and the arrangement of a programme of fixed sailings which may in certain circumstances involve the pooling of the shipping available during the outward season In this connection it is to be noted that even the present arrangements made by the British Consul at Jeddah for the return journey are, for the busy period at least, tantamount to the pooling of shipping in respect of that journey, but those arrangements are generally admitted to be necessary in the interests of the pilgrims We would also note that in the Bill prepared by Sir Ibrahim Rahimtoola in 1912 it was proposed to make it compulsory to book steamer tickets through the Haj Committees. The shipping interests concerned are considerable as, though the pilgrim season only lasts for less than six months, the fares payable must in a normal year at the present rate amount to something in the neighbourhood of Rs. 40,00,000.

126. In the past it was customary for shipping agents to charter ships for the period of the pilgrim season only. The results, as shown in Sir A. K. Ghaznavi's *note*, were far from satisfactory. The present day cost of fitting out an ordinary cargo vessel as a

pilgrim ship is, as has been suggested in paragraph 121, sufficiently serious to make it not worth while converting a ship so as to comply with the regulations and diverting it from its ordinary business, unless there is a reasonable probability of its being able to make three or four runs with a fairly full complement of pilgrims. The cost of so fitting out a vessel already employed in carrying deck passengers would be considerably less and in some cases negligible The ten or eleven ships of the companies at present taking part in the trade are adequate, if the traffic can be properly distributed, to convey even twice the normal number of pilgrims, i e, 40,000, to Jeddah and to get them back to India within two and a half months of the Haj, but, to enable this distribution to be carried out, it is necessary to arrange that a large number of pilgrims should book well in advance and this appears to postulate that the sailings of the ships of the various companies should be arranged in accordance with a fixed time table It will no doubt be argued, particularly by the companies, that even the fixation of a uniform fare is an illegitimate interference with trade and that to compel the steamship companies to sail according to a time table in agreement, rather than in competition, with their trade rivals, would be still more improper. An analogy is, however, possibly discoverable in the conditions prescribed by the Commissioner of Police, Bombay, for the running of omnibus services. We understand that there the rules are that any company may start a service, provided the vehicles are passed as suitable and it undertakes to run its services to a fixed schedule of timings and not at its own sweet will and pleasure. This, in our opinion, is obviously in the interests of the travelling public and is an equitable regulation: but something more appears to be required in connection with the pilgrim traffic, as it seems to be necessary not only to insist that the ships shall run according to fixed timings but also that those timings shall be so arranged as to work in with those of other companies. The object could be secured by the addition to section 150 (1) of the Indian Merchant Shipping Act of a clause giving the Governor General in Council authority to prescribe the dates of sailings of pilgrim ships. We have carefully considered the arguments against the adoption of such a course, and a majority are of opinion that the exceptional nature of the traffic and the various abuses and discomforts as well as the dangers to public health, which the present system inevitably connotes, render it legitimate for Government to assume this degree of control

127. **Necessity for a regular programme of sailings.**—At present under section 209 B of the Indian Merchant Shipping Act the shipping companies are compelled to give notice of the date on which they intend to sail a pilgrim ship before advertising it for the conveyance of pilgrims or offering to convey any pilgrim by such ship. The result is that the ships are detained at the port of

embarkation until the company has reason to believe that it will get a fairly satisfactory complement of pilgrims, and not till then, *i.e.*, at a date which may be only three or four days before the actual date of sailing and is not normally more than ten days before that date, is the actual date of sailing known: and pilgrims therefore come from up-country and remain at the ports of embarkation under conditions which are the reverse of satisfactory. It is, in our opinion, imperative that a large number of pilgrims should book well in advance and before they leave their homes, and, to render this possible, the dates of sailings should be made known at least a month beforehand and, if this period can be increased, it is all to the good. If the notice is to be as long as a month, it is impossible for the steamship company to be in possession of information which will help it as to the exact number of pilgrims which is likely to be available and it can therefore make little or no difference to it whether the date of sailing is fixed one or six months in advance. Attempts have, we understand, at least on one occasion been made in Bengal to form an estimate of the number of would-be pilgrims with the assistance of the district Haj Committees, but they were a hopeless failure, and, even under the arrangement we have suggested by which pilgrims will apply for their passes beforehand in their own districts, it will not normally be possible to estimate as long as a month beforehand the approximate number of pilgrims requiring accommodation on a particular date at each port. After discussing the possible alternatives, *i.e.*, either to maintain the *status quo*, increasing the period of notice required under section 209 B of the Indian Merchant Shipping Act to twenty-one days and le[illegible] the shipping companies to arrange their own dates of sailing in competition with one another, or to give Government powers to control the sailing programme, a majority of us recommend the latter course. It is to be understood that it is far from our intention to interfere more than is absolutely necessary with the business of the shipping companies or to antagonise them in any way, where it is possible to avoid it. On the other hand it is our firm opinion that better results will be secured by working in co-operation with them, whenever possible. We do, however, consider it legitimate to insist on an approved programme of sailings.

128. **Method of fixing programme of sailings.**—We have elsewhere, in dealing with the Haj Committees' organisation, recommended the formation of a Central Haj Committee on the lines of the Standing Finance Committee to co-operate with the Central Government in dealing with matters affecting the Haj. A meeting of this Committee should, in our opinion, be held every year five or six months before the date of the Haj. It should be attended by representatives of the shipping companies engaged in the pilgrim

traffic as well as by representatives of the Port Haj Committees. If it is not possible for these representatives to be constituted regular members of the Central Haj Committee—a course we would prefer—they should attend the meeting in an advisory capacity. The shipping companies who desire to participate in the Haj traffic should submit a statement showing the ships which they are prepared to supply to carry pilgrims during the ensuing season and the number of months for which they are prepared to supply them. They should also submit a tentative programme of sailings showing the port as well as the date of departure. Only direct sailings should ordinarily be allowed after the month of Ramzan, but in special circumstances, such as at the beginning of the pilgrim season, the propriety of allowing ships from Bombay to touch at Karachi might be considered in individual cases Even in these cases the stay at Karachi should be as short as possible and bunkering, while the pilgrims are on board, should, if possible, be avoided.

129. At the present time we anticipate that the following shipping would be made available :—

Seven or eight ships of the Mogul Line, two ships of the Nemazee Line and one ship of the Shustary Line. No doubt the programmes submitted by these various companies would clash and it would be necessary to re-arrange the sailings by mutual agreement to prevent this. We do not anticipate that this would be an impossibility, though we recognise that it involves serious difficulties. Though the Mogul Line has for the last few years owned practically seven-twelfths of the shipping, it has not carried so great a percentage of the pilgrims. The numbers carried by the three lines in the two years 1927-8 are given in the British Consul's reports for those years and are as follows :—

Year.	Name of Shipping Company	Outward journey, Number of voyages	Inward journey, Number of voyages	Number of pilgrims.
1927	Mogul Line	15	.	19,739
,,	Do	..	15	19,329
,,	Nemazee Line	7	..	7,757
,,	Do		7	3,929
,,	Shustary Line	6	..	7,660
,,	Do	..	6	7,095

The British India Company also ran one ship which carried approximately 1,000 pilgrims in each direction

Year.	Name of Shipping Company	Outward journey. Number of voyages	Inward journey, Number of voyages.	Number of pilgrims.
1928 . .	Mogul Line .	9	..	9,830
" . .	Do	..	9	9,931
" . .	Namazee Line .	6	.	5,582
" . .	Do. .	..	3	2,937
" . .	Shustary Line	6	..	6,530
" . .	Do	.	4	4,653

130 It will be seen that the smaller companies have, in the past, carried a disproportionately large number of pilgrims in comparison with the number of ships in their possession, and on this ground they may not unreasonably put forward a claim to a disproportionately large share in such traffic in the future. On the other hand the Mogul Line can reasonably argue that the only fair basis for the distribution of traffic would be in accordance with the carrying capacity of the ships provided. This presents a real difficulty, but we do not think it insuperable. During the last month before the Haj, i e , up to the 19th *Ze-Qada*, practically every ship that is available for sailing can reckon on a full complement and, if all ten or eleven ships were scheduled to sail from Bombay, Karachi and Calcutta during that month, they would no doubt get a full complement, provided they could be arranged to sail at reasonable intervals from the three ports. The difficulty is as to previous sailings, when the number of pilgrims is less Assuming that the round voyage from an Indian port to Jeddah and back, including the operation of turning round and getting ready for a fresh voyage, takes about twenty-five days, it would be possible for each ship to sail from Bombay and Karachi at least three times during the outward season with pilgrims, and it would not be possible to find enough pilgrims during an ordinary year to furnish a full complement for all the ships on the earlier voyages. The deficiency would probably increase the earlier the sailings became, so that a company, agreeing four months beforehand to sail on a fixed date at the beginning of *Ramzan*, might find that there was not an adequate number of pilgrims at the port to make such a sailing remunerative, [illegible] from the same [illegible] traffic. This f[illegible] would, however, be well known to the steamship companies and there would be no obligation on them to offer their ships for a date previous to that on which they considered sailings likely to be remunerative and if, during the preparation of the programme, they wished to withdraw their ships in respect of the earlier

sailings and include them in respect of the later sailings, they would be at perfect liberty to do so; but once they had agreed to sail, they should not be allowed, under penalty of forfeiture of the amount of deposit at the rate of Rs. 10,000 per ship suggested in paragraph 134, to cancel such a sailing, even if they had to sail at a loss, unless the Port Haj Committee concerned were satisfied that those booked on the ship in question could be equally conveniently carried on another ship. The shipping companies would have the benefit that, instead of as at present having to reduce their fares because there was no demand for passages, they would still receive a reasonable fixed fare and avoid not only the double port dues and the expenses of journeys from Bombay to Karachi, but also the expense of retaining their ships in harbour doing nothing while waiting for pilgrims to collect at the port. On any occasion when there was reason to believe that additional sailings were necessary to accommodate the probable number of pilgrims, the Port Haj Committee could arrange direct in the best manner possible for such a sailing or sailings, taking care to prejudice the prospects of those ships already on the programme as little as possible: but we anticipate that the occasions when this was necessary would be rare, as pilgrims would soon learn to book in advance by the earlier ships, if the accommodation by the latter ships was all booked

131. **Alternative proposals.**—We realise that this scheme will be objected to by the shipping companies on the ground that it will commit them to pledging their ships a long while beforehand, when they have no means of judging whether pilgrims will be available or not, and they will be liable to have to run at a loss, if they do so. To cover this loss, it is argued that they will demand an increase in fare. It is also argued that the system would operate to create a monopoly by reason of the fact that the smaller companies would suffer more than the more powerful companies, who would be able partly to recoup their losses on the passenger takings on individual ships, by taking cargo on the deferred rebate system—a measure hardly possible for smaller companies For this reason certain members of the Committee, while recognising that an improvement in the existing arrangements in the direction of fixing the dates of sailings further ahead than at present is absolutely necessary, have proposed the retention of the present system with the modification that the period of notice to be given under section 209B (3) of the Indian Merchant Shipping Act should be fixed at a minimum of twenty-one days. As the result of representations received, Government are already considering the advisability of increasing the period to fifteen days in the case of Bombay and Karachi and thirty days in the case of Calcutta. Others of us are not satisfied that the period of twenty-one days suggested would be adequate, and further are of opinion —an opinion which appears to be supported by the evidence

of the shipping companies' representatives as well as their representations to Government on the proposal to increase the period to fifteen days—that, if the period of notice were to be as long as twenty-one days, the situation would be no better from their point of view, as they would be unable twenty-one days ahead to judge what was the probability of their getting a full ship. For this reason it is argued that the arrangement suggested would be satisfactory neither from the point of view of the pilgrim nor from that of the shipping company and indeed would hardly represent any improvement on the existing arrangement We therefore consider the scheme we have outlined not only necessary in the interests of the pilgrims but also not inequitable, and strongly recommend its adoption

132 **The tender system.**—An alternative scheme would be to adopt the system which we understand to be in force in the case of the Egyptian pilgrim traffic and call for tenders for the conveyance of pilgrims by sea at a uniform rate either for one year or for five years. A proposal to this effect was actually made by the Bombay Government about sixteen years ago and evoked strong opposition. Such a scheme would probably have the immediate effect of producing a considerable reduction in fares and it would be possible to bind down the successful tenderers under adequate penalties so as to secure an efficient and comfortable service with the dates of sailing advertised as long as might be desired beforehand. and there would be no difficulty in arranging for concessions in fares being granted to children and infants, but it would undoubtedly have the effect of eliminating the smaller companies and this, in the end, might result in the fares being unreasonably enhanced For this reason we do not recommend it.

133 A modification of this scheme would be to split up the tender into three and give contracts for conveying pilgrims to and from each of the three ports of Bombay, Calcutta and Karachi. The fear of creating a monopoly would, by this means, be considerably diminished, if independent companies could be persuaded to take the contracts for Bombay and Karachi. In that case it would result in the stimulation rather than the prevention of competition; but it is fairly certain that, even if the tender were so split up, the smaller companies at present engaged in the trade would not be in a position to tender for the conveyance of the whole pilgrim traffic from one of these two ports If they could not do so, the danger of creating a monopoly would be as great as ever.

134. **Security bonds and deposits.**—Under section 218A and 219 of the Straits Settlements Merchant Shipping Act the owner or agent of a pilgrim ship is required to deposit in cash or securities an amount of 1,00,000 dollars and to enter into a bond for a like amount for the due observance of the rules and orders relating to the pilgrim traffic. According to the statement of objects and

reasons this requirement is intended to secure that the transport of pilgrims will not be undertaken by steamship owners with inadequate resources. Under section 205 of the Indian Merchant Shipping Act a similar bond is required to the extent of Rs. 5,000 only, while under section 209A a bond for the sum of Rs. 10,000 is required in respect of each ship as security for the repatriation of those pilgrims who have taken return tickets. The latter will be no longer required, if the recommendation that the deposit system should be made universal be accepted. We understand that the agents of the Mogul Line are pressing for a revision of the system under which a bond is taken in respect of each ship, on the ground that it is both troublesome and expensive, and have suggested in its place a bond which would cover all sailings of that Company during a whole season. We consider this suggestion reasonable and recommend that the Indian Merchant Shipping Act should be amended accordingly on the lines of the Straits Settlements Merchant Shipping Act, with the necessary modifications, the amount of the bond and deposit being fixed, under the system we have recommended, at Rs 10,000 for each ship engaged in the traffic.

135. **Approximate rate of uniform fare.**—When dealing with the question of fares we have suggested that a uniform fixed fare should be agreed upon each year for the coming season at the meeting of the Central Advisory Committee. While we do not desire to attempt to assume the functions of that Committee and suggest an appropriate fare to be fixed even for the coming year, we consider that a few remarks on the subject may not be out of place. At present the lowest class return fare of all three companies is Rs. 170 plus Rs. 25 in respect of Jeddah and Kamaran dues. In dealing with the Kamaran dues we have expressed the opinion that it should be possible to reduce them to not more than Rs. 3. We have already explained that, though the maximum fare is Rs 195 return, the companies actually have been in the habit of booking return tickets when business was slack, at even less than half that rate. In the past fares have been on occasions as low as Rs 25 for each journey and, though it must be admitted that conditions have altered, we are satisfied on such data as are available to us that it should be possible even under present day conditions for the steamship companies to undertake the traffic at a fixed fare of approximately Rs 60 for each journey which, with the Jeddah and Kamaran quarantine dues at the present rate, would make a combined charge on the pilgrim of Rs 145 as against the present figure of Rs 195 In addition to this there will be a charge of about Rs. 10 each way for food The total inclusive cost of the sea journey, including food, which the pilgrim will have to find at the time he applies for his pass, should therefore be about Rs 165, and, as soon as the Kamaran dues are reduced, about Rs 158 only.

CHAPTER XI.

The Pilgrim at Sea.

136 **Discomforts of a pilgrim ship.**—Under present conditions the pilgrim, having with difficulty established himself in a camp on board the ship, waits in trepidation for what will happen next. Normally he has no previous experience of the sea. Even if he hails from those districts of Eastern Bengal and Assam, where the routine life of the peasant involves daily and continuous travelling by water, this is by no means any guarantee that he will not be liable to violent sea-sickness whenever the sea is even a little choppy The atmosphere in the between-decks, particularly in the lower between-decks, and more particularly when the ship is stationary as at the time of embarkation, is singularly oppressive. Attempts are made during the voyage to wash down the upper deck daily and in accordance with Article 115 of the International Sanitary Convention "the between-decks shall be carefully cleansed and rubbed with sand every day while the pilgrims are on deck." We believe that efforts are made by most captains to disinfect the between-decks in accordance with this rule, but thorough cleansing is impracticable, as it is impossible to move the kit of the pilgrims and, the upper deck being used contrary to the regulations for camping purposes just as much as the between-decks, the pilgrims from below have no opportunity of going up there, while the between-decks are being cleansed. Thus, even in the best regulated ships, conditions below grow worse and worse as the voyage proceeds The latrines and cooking arrangements are on the upper deck and, as no passage-way is left in the between-decks, the pilgrims from below find it difficult to reach the upper deck and that there is no room for them when they get there. There is always a great demand for accommodation in the latrines and it often happens that pilgrims have to wait their turn for as much as an hour at a time. Consequently, it is by no means infrequent for them to relieve nature in the scuppers of the between-decks. In many cases they are not accustomed to the use of latrines and in others the type of latrine fitted is uncomfortable and inconvenient. Next there is the difficulty as to water, which is normally distributed twice a day. The arrangements under which this distribution is made are often inadequate to prevent it being a struggle to obtain access to the tap. When he attempts to cook his dinner, the pilgrim finds that the wood provided is possibly damp and in too large billets to burn satisfactorily, and the wind or rain makes the operation of cooking difficult But possibly his chief anxiety is the fear of a quarrel with those occupying a neighbouring camp or camps The Bengali pilgrim, for example, lives almost in dread of his life, if he happens to be occupying a portion of the deck next to a

party of Afghans or Persians. He is from the outset told to make himself as small as possible and to avoid being a nuisance, and does his best to obey these orders. Under the present circumstances, as many witnesses such as Maulana Syed Ismail Ghaznavi have told us, "Every extra day on board the ship is a penalty to the Haji". Similarly Haji Mahomed Noor Bakhsh Sahib of Naraingang says: "The view is unanimous of all Hajis I have consulted that the longer the time they spend in the steamer, the greater the troubles they suffer."

137. We consider that many of the troubles and inconveniences suffered by the Hajis, while on board the pilgrim ship, are due to the fact that no effort is made to enforce certain of the rules that have been laid down for their benefit and we hope to be in a position to make certain suggestions which will otherwise improve conditions on boardship, but it must be realised that it is unreasonable for a deck passenger on a pilgrim ship to expect anything but a certain amount of discomfort. To suggest, as at least one witness has, that the voyage can be for the ordinary pilgrim a time of interest and recreation is, in our opinion, an absurdity

138. **Accommodation on board pilgrim ships.**—Under section 193 (1) of the Indian Merchant Shipping Act the Governor General in Council is given power to determine the number of superficial and cubic feet of space to be available in the between-decks for pilgrims on board pilgrim ships, and sixteen superficial feet have been for many years prescribed in this connection. It is further laid down in the proviso to sub-section (2) of the same section that, in addition to this space, an area of not less than six superficial feet on the upper deck shall be available for the use of each pilgrim.

139 When in 1913 Sir A. K. Ghaznavi wrote his report, he severely criticised the inadequate accommodation provided, but it appears that he was under the impression that only six superficial feet of space was then required by law for each pilgrim Actually the legal requirements were then the same as they are now, and the fact is mentioned only to illustrate the point that even the best-informed people, who have themselves performed the pilgrimage, are liable to be confused by the manner in which the rules are at present arranged. For this reason we consider that it would be as well for the minimum space allowed for each pilgrim in the between-decks to be prescribed under section 193 (1) of the Act, as is the space on the upper deck under section 193 (2), and not by a rule as at present This has actually been done in the Straits Settlements Act [section 242 (*h*) of Ordinance No 125 of 1929] It has also already been done in India in the case of native passenger ships (compare section 176 of the Indian Merchant Shipping Act).

140 **Present rules.**—It is true that under present conditions the congestion and confusion on a fully loaded pilgrim ship is terrible,

but, as we shall point out, this is largely due to the non-enforcement of certain vitally important rules. As already stated, the accommodation per pilgrim prescribed under the Indian Merchant Shipping Act is sixteen superficial feet in the between-decks in addition to six superficial feet on the upper deck. The International Sanitary Convention goes further than this in prescribing that this space shall be irrespective of age, *i e*, allotted even in the case of an infant or a child of three or four, whereas section 193 of the Indian Merchant Shipping Act prescribes that the space on the upper deck shall be allotted in respect of each pilgrim of the age of twelve years and upwards The minimum space allotted to a deck passenger on a native passenger ship under section 176 of the Indian Merchant Shipping Act during seasons of fair weather for a short voyage is six superficial feet in the between-decks *plus* four superficial feet on the upper deck, while the allowance during foul weather for a short voyage is nine superficial feet in the between-decks *plus* four superficial feet on the upper deck and under section 179 for long voyages a similar allowance of nine feet is made in the between-decks By a recent order under section 192 of the Indian Merchant Shipping Act the allowances have been increased in certain cases to a maximum of twelve feet in the upper between-deck and fifteen feet in the lower between-deck (Government of India Notification, Department of Commerce, No 55 M I 29 of 27th April 1929) As an example of a short voyage we would instance that between Calcutta and Rangoon, and as an example of a long voyage that between Bomby and East Africa The latter voyage indeed takes longer than that from Bombay or Karachi to Jeddah The corresponding regulation relating to emigrant ships issued by the British Board of Trade prescribes a minimum accommodation of eighteen to twenty-five superficial feet on the lowest passenger deck, according as the height is above or less than seven feet, and fifteen to eighteen superficial feet on other pasenger decks, the reason for variation being similar It is, however, to be remembered that the journey on an emigrant ship from the United Kingdom to Australia not infrequently takes five or six weeks. We understand that the allowance per man in the case of ships employed for carrying troops, whether British or Indian, is at the present time less than it is for pilgrims On paper therefore it is clear that the accommodation allowed by law to each pilgrim on a pilgrim ship is generous We would also note that in accordance with the survey rules the hatches on the lower between-deck, which furnish a convenient place for pilgrims to camp, are not measured in the case of pilgrim ships, with the result that the actual accommodation provided on these decks is in excess of the standard rate of sixteen superficial feet per head.

141 **Surveys of pilgrim ships.**—Witnesses, who have been persuaded that this is so, have immediately expressed the opinion that in the circumstances it is impossible that the law can be enforced

and that it must be usual for pilgrim ships to carry many pilgrims in excess of their certified capacity. On this point also we have satisfied ourselves that there can be no room for doubt. Sir A. K. Ghaznavi in his remarks on the subject suggests that "in measuring the ship, every available space is taken into account and the same is divided into six superficial feet of space and the number of pilgrims that can be allowed is determined" "As I have already mentioned above, in measuring a ship to determine its capacity as to the number of pilgrims it can be allowed to carry, first and second class saloons and all alley-ways and gangways and other passages should first of all be subtracted and then the remaining space should be allotted" The Committee has gone carefully into the system in force for the survey of pilgrim ships and is satisfied that all space occupied by saloons, latrines, cooking places, wash-houses and other structures is properly deducted, *e g.*, even in the case of a companion ladder the space beneath it is deducted, and the same is the case with the space occupied by ventilation shafts and other obstructions An alley-way space one-and-a-half feet in width is also deducted on the upper deck as necessary for the purposes of working the ship This is not provided for in the rules, but the shipping companies have raised no objection to the deduction being made We consider that a similar allowance should be made in the between-decks, as at present no provision for any passage-way there is made at all In the case of ordinary native passenger ships surveys are only conducted once a year, but in the case of pilgrim ships they are revised before every outward voyage, so as to preclude the possibility of structural alterations which would interfere with the comfort of, or reduce the space allotted to, the pilgrims. It is possible that in individual cases small errors in the calculations may occur, and incidentally we may note that we understand from the evidence of Commander Webb that the Principal Surveyor in each port is not fully responsible for the work of the other Surveyors, as far as actual surveys are concerned, and that it would not be etiquette for the Principal Surveyor to check the survey results of one of the other Surveyors If correct, this appears to us a not very satisfactory arrangement, and we think that the Principal Surveyor should make periodical checks of the work of other Surveyors as far as pilgrim ships are concerned. At the same time we are satisfied that the surveys are, as a rule, carefully conducted and that the number of passengers shown in the certificate granted by the Surveyor is normally correct in the case of pilgrim ships, and also that pilgrims in excess of the certificate cannot be carried owing to the fact that they are counted, not only when they embark, but also at Kamaran and at Jeddah for the purpose of collecting the sanitary dues payable, and that heavy fines are prescribed under section 167 of the Indian Merchant Shipping Act on any ship's captain who carries more than his certificate allows.

142. **Storage of pilgrims luggage.**—It may well be asked why, if this is so and the space alloted for pilgrims is so generous as compared with that allotted to deck passengers on native passenger ships, there is so much congestion in the between-decks of pilgrim ships—a fact which cannot be contested. One reason is that pilgrim ships are normally loaded to their full certificated capacity, whereas, as the report of the Deck Passengers Committee shows, it is unusual on anything except certain of the shortest coasting voyages, for native passenger ships to carry more than fifty per cent of the number of passengers authorised by their certificates. But the main reason for the congestion is that no attempt has been made to comply with rule 53 of the Pilgrim Manual. "Pilgrims' heavy baggage shall be deposited in the hold before the ship leaves her moorings". This rule corresponds with Article 108 of the International Sanitary Convention which reads as follows:—

> "The heavy baggage of pilgrims shall be registered and numbered. Pilgrims may keep with them only such articles as are absolutely necessary. The nature, amount and dimensions of these articles shall be decided by regulations framed by each Government for its own ships".

Under rule 53 of the Pilgrim Manual each pilgrim is allowed one-and-a-half maunds, *i.e.*, 123 lbs. of luggage with him in the between-decks, in case he is to provide his own food on the voyage, and one maund, *i.e.*, 82⅓ lbs. if he is not. It is quite usual for a certain number of pilgrims to take deck chairs or even camp cots with them, and a camp cot, which ordinarily measures 6¼ × 2½ feet, practically fills the whole space allotted to a pilgrim, who can, however, stow his kit under it at night and upon it during the day. Attempts have, we understand, been made at Bombay and Karachi to make pilgrims comply with rule 53, but they have all ended unsuccessfully, as the pilgrims object to parting with any portion of their goods. No attempt, has, as far as we know, been made to number and register the heavy luggage of pilgrims, and this may, perhaps, to some extent explain their reluctance to part with such luggage. It is by no means infrequent, as already stated, for muallims and petty traders to carry with them a certain amount of merchandise concealed in the pilgrims' baggage—a practice which it is, under present conditions, exceedingly difficult to stop. In future we are satisfied that rule 53 of the Pilgrim Manual, which it is now proposed to revise and re-issue as rule 55, should be strictly enforced in its revised form, with the addition of a clause directing that pilgrims should be given proper receipts for all baggage placed in the hold. There is ample room for storing such heavy baggage, for, as we have already stated, pilgrim ships do not normally sail with a full cargo, and there can be no objection to pilgrims being allowed

during the voyage access to the hold in which the heavy baggage is stored either daily or on alternate days for one or two hours of the day. From the enforcement of this rule we are satisfied that a very considerable improvement will result.

143 Other steps also are, however, necessary: but it must be remembered in this connection that any rule made must be such that it will be possible to enforce it not only during the outward voyage but also during the homeward voyage, and that the conditions, under which large numbers of pilgrims have to be embarked at Jeddah within a short period of time after the Haj, preclude the possibility of very elaborate arrangements.

144. **Further proposals to prevent overcrowding.**—Under section 161 of the Indian Merchant Shipping Act, the master of the ship has to post up in a conspicuous place on board a copy of the certificate prescribed under section 154(*b*). This certificate is normally in a form which shows how many pilgrims can legally be accommodated not only in each cabin and saloon but also in each section of the between-decks. In the case of native passenger ships which we have inspected, it is the practice to paint in large letters in English and Urdu and one or two other vernaculars on the bulk heads of each hold the number of passengers which can legally be accommodated therein A similar practice should be made compulsory in the case of pilgrim ships, the characters being Urdu and English. Something like it is already compulsory under the Board of Trade rules as to emigrant ships—see rule 42 (vii). "Each separate compartment in which steerage passengers are berthed shall be conspicuously marked, showing the total area". In paragraph 25 of the Deck Passengers Committee's report it is pointed out that there is nothing to penalise an owner for overcrowding a particular compartment, so long as the ship is carrying altogether fewer passengers than its certificate allows, and that Committee recommends that the carriage on any voyage of more than the aggregate of the maximum for all compartments made available on that voyage should be made punishable As far as pilgrim ships are concerned, we would go further than this and recommend that section 167 of the Indian Merchant Shipping Act should be so amended as to make it an offence to carry, in any hold or compartment, more pilgrims than certificate A allows to be carried in that hold or compartment We are far from suggesting that in every case, however small the excess, prosecution should be resorted to—as we realise that in certain cases, in order to keep pilgrims of one class together, it might be reasonable for a captain to allow a small excess in a particular hold Such cases would no doubt be disposed of without prosecution by the officer competent to prosecute under section 172 of the Act, on receipt of the captain's explanation The fact that the overcrowding of a particular hold was a penal offence would, however, impress on those

responsible their duty in the matter, and would, we are satisfied, go a long way to prevent the oppression of the weaker by the stronger pilgrims in the matter of accommodation

145 In addition to this it should be made obligatory for each ticket to be numbered so as to connote accommodation in a particular portion of the between-decks Thus, supposing that compartment No 1 of the upper between-deck can accommodate according to the certificate 200 pilgrims, tickets Nos 1 to 200 should be marked "No 1, upper between-deck" and should entitle the holder to accommodation in that portion of the between-deck, and these numbers should also be conspicuously marked on the bulk-heads

146 **Allotment of individual spaces impracticable.**—Many witnesses have urged that every individual ticket should give the holder a right to a particular space of sixteen superficial feet marked out on the deck and numbered We have made careful investigations to satisfy ourselves whether this is a practical proposition Our conclusions are recorded in the report of our inspection of the S S "Vita" on the 28th June, 1920, which is attached as Appendix C It will be seen that, besides other difficulties, the proposal would result in a considerable decrease in the present carrying capacity of the ships and would therefore furnish a pretext for an increase in fares It would also be impossible to confine each pilgrim exactly to his own space We do not therefore recommend it

147 **Allotment of accommodation in blocks.**—We consider, however, that attempts should be made experimentally, in addition to the measures already suggested, to mark out on each part of the between-decks spaces capable of accommodating, at the rate of sixteen superficial feet each, pilgrims in batches of 5, 8, 10, 12 or similar numbers, according to the size and configuration of the space available. We realise that even this proposal involves certain difficulties and that matters would not be improved, if adjacent spaces contained classes of pilgrims not likely to get on well as neighbours, *e.g*, Bengalis and Afghans Endeavours would, therefore, have to be made to locate pilgrims of classes who are not specially liable to quarrel with one another in the same compartment But even without the marking out of blocks for small groups of pilgrims, we are satisfied that the scheme outlined would be of advantage, particularly to up-country pilgrims, as it would enable a Provincial Haj Committee to book a whole compartment by taking all the tickets available for it on behalf of pilgrims from its own districts This would be a very satisfactory arrangement, as pilgrims naturally tend to get on much better together when they are near others whose language and habits are familiar to them In any case the scheme would tend to prevent the stronger classes of pilgrims from occupying much more of the deck space than they are entitled to—a practice

which is exceedingly common, as is shown by the example of Major Wavell, who states that on the voyage from Rabigh to Jeddah his party occupied at least five times the amount of deck space to which it was entitled. (*A Modern Pilgrim in Mecca*—Chapter V. fin.)

148. **Suggested increase in space per pilgrim.**—A certain number of witnesses on becoming better acquainted with the facts have expressed themselves satisfied with the accommodation provided by the law, *e.g.*, Haji Mahomed Nur Bakhsh Sahib of Naraingani has stated in his oral evidence, "I desire to revise my opinion expressed in answer to question No. 27 The allowance made by law at present is sufficient" Similarly Haji Syed Auzam Sahib of Nidadavol, West Godavari District, himself a steamship agent, has stated, "If the heavy kit was stored in the hold, the present accommodation would be sufficient". So also Commander Webb, the Principal Ship Surveyor, Bombay; "I have been astonished to see on visiting a pilgrim ship that, although the space allowed by law is generous, it is so crammed with baggage that it is uncomfortable for everybody and difficult for the crew to work a ship". Several witnesses, however, have still pressed for an increase in the accommodation provided by law It is the same as in the case of Javanese and Malay pilgrims, though in the case of the former at least the position is simplified by the fact that the pilgrims do not prepare their own food on board. This undoubtedly, as will be seen later, has an enormous effect on the personal comfort of pilgrims and we have recommended in paragraph 158 below that a similar arrangement should be enforced on Indian pilgrim ships. Sergeant Orford of Karachi, who has a long and intimate acquaintance with the pilgrim traffic, has expressed the opinion that, until the tickets connote a definite position in the between-decks and the heavy baggage is compelled to be stored in the hold, "even if the existing accommodation be doubled, the confusion would be almost as bad as at present" We are not prepared entirely to endorse this view By the courtesy of Messrs Turner Morrison and Company we inspected the S S 'Dara', a pilgrim ship of the Mogul line, in July in the Calcutta decks, with the Surveyor, Commander Page, and, on comparing the numbers shown in the pilgrim certificate with the actual space available in each hold, some of us at least were of opinion that the number of pilgrims shown could not be conveniently accommodated in those holds, though it is to be noted that we did not have time to check the actual measurements with the certificate As stated elsewhere, we suggest that in future the Port Haj Committees should be given an opportunity of doing so through a sub-Committee or otherwise at the time of the actual survey We do, however, consider that the measures we have proposed, *viz.*, the prevention of more than the certificated number attempting to find accommodation in each hold, together with the reduction in the

amount of baggage which the pilgrim will keep with him and the provision of food by the companies, so that the pilgrim will not have to cook for himself, will produce such an enormous difference in the situation, that we do not for the present recommend any increase in the minimum space allowed by law, but suggest that that question should be further considered after the changes proposed have been introduced and worked for a full year.

149 **Purdah accommodation.**—Suggestions have been made to us that a separate part of the between-decks should be reserved for females. As the women pilgrims form about twenty per cent of the total number of pilgrims, the suggestion at first sight appears attractive. It is, however, in our opinion, except in special cases, impracticable. Ordinarily ladies on board desire to be near the men to whom they are related, and it is obviously impossible to provide accommodation for them in two places, *i.e.*, both in the *purdah* compartment and with their men-folk in the between-decks. Witnesses who are intimately acquainted with the conditions on board a pilgrim ship, such as the representatives of the Karachi Haj Committee, Mr. A. A. Azim of Calcutta and Mr. M. E. Serang of Bombay, have confirmed our opinion. In any case, however, where it was possible for a Haj Committee to arrange for a party of not less than twenty female pilgrims desiring to travel together in *purdah* and to make a requisition to that effect to a steamship company, we consider that the company might properly be called upon to screen off the necessary accommodation.

150 **Facilities for air, exercise and prayers.**—There is another common violation of the rules which affects the health and comfort of the pilgrims in respect of the accommodation provided. The rule referred to is contained in section 193(2) of the Indian Merchant Shipping Act, which runs as follows:

"(2) Every pilgrim ship shall have reserved for the use of the pilgrims on board gratuitously by day and by night so much of the upper deck as is not required for the airing space of the crew or for permanent structures.

Provided that the upper deck space available for pilgrims shall in no case be less than six superficial feet for each pilgrim of the age of twelve years or upwards on board."

A similar rule exists in the International Sanitary Convention, Article 114 of which reads:—

"During the voyage the deck allotted to pilgrims shall be kept free from encumbrances; it shall be reserved night and day for the passengers and placed at their disposal without charge."

Similarly Article 112 (*h*) lays down that "the competent authority shall not permit the departure of a pilgrim ship until satisfied that the deck is free from merchandise and all encumbrances". We believe we are right in saying that no attempt

whatsoever is at present made to comply with these orders, with the result that what is intended to be the airing space is occupied by the permanent camps of pilgrims The result is that many beneficial provisions of the rules are rendered nugatory Instruction No. 13 of the General Instructions directs that "every effort should be made by the master and medical officer to encourage the passengers to remain as long as possible in the pure air of the upper deck". This is under present conditions an impossibility, as there is, beyond the exiguous passage-ways which themselves are often blocked, not a square inch of space left on the upper deck to which passengers from the between-decks can go for air or change of scene We are aware that these orders are difficult to enforce. The experience of our own sub-committee on the S S. "Arabestan", when they endeavoured unsuccessfully to persuade certain pilgrims on the upper deck to move their kit so as to allow the gangway for the Karachi pilgrims to be fixed, gives some indication of the difficulties involved. At the same time we cannot refrain from expressing the opinion that the competent authorities concerned have been failing in their duty in not insisting on the observance of this rule before allowing pilgrim ships to depart If proper order is not produced on a ship before it sails, it is obviously impossible for the captain and officers to establish and maintain that order while the ship is at sea. As many pilgrims as desire to do so and as the upper deck will accommodate should be allowed to sleep on it at night, but during the whole day and on every day during the voyage the upper deck must be kept free for air and exercise at all costs. If this is done it will be possible to find space for congregational prayers at the proper times during the day Under present conditions the absence of facilities for such prayers furnishes a very proper ground for complaint

151. **Accommodation for passengers of the superior class.**—Our remarks on the subject of accommodation have so far dealt with that provided for the lowest class of passengers only We find, however, that even first and second class passengers have very good grounds for complaint on this score also According to the Ship Surveyors, they do not, when surveying a ship, insist upon any specific amount of space in cabins for first and second class passengers, but just take the number of berths fitted in a cabin and certify accordingly In measuring the deck space, we are informed by them that they do allow six superficial feet for each upper class passenger as well as for each deck passenger Article 100 of the International Sanitary Convention is specific on this point and lays down that a ship must "provide for each *person*, irrespective of age, an area of sixteen English square feet and a height between-decks of at least six English feet", and, in addition to the above, "on the upper deck for each person, irrespective of age a free area of not less than six English square feet" We are of opinion that rule 51 of the Pilgrim Manual should be revised and amplified

so as to make it clear that the allowance of sixteen superficial feet plus six feet on the upper deck applies to first and second class passengers also This might be done even if the suggestion made in paragraph 139, to prescribe the minimum allowance of sixteen superficial feet in section 193 (1) of the Indian Merchant Shipping Act, be approved. We have also received complaints that it is a common practice on ships other than those of the Mogul Line for the saloon intended for the common use of passengers of the superior class to be converted into sleeping accommodation for extra saloon passengers, with the result that there is no place outside their cabins in which such passengers can eat their meals, unless they have taken tickets with food, in which case they are allowed to utilise the same saloon as the ship's officers. We consider that this practice of converting the saloons into sleeping accommodation is very objectionable and should not be allowed No doubt the steamship companies, which are in the habit of *adopting this measure will demand a higher fare than they do* at present from their saloon passengers, but this will put them on the same level as the ships of the Mogul Line

152 **Sleeping accommodation.**—As already stated, a certain number of pilgrims bring their own cots on board Suggestions have been made to us that sleeping platforms, similar to those provided on the Bombay-East Africa and Madras-Rangoon boats, should be fitted on pilgrim ships These sleeping platforms are something like the upper berth in a first class railway carriage, i e , they are suspended by chains from the roof and can be pushed back into the side when not required Many witnesses of experience have pressed strongly for their provision in pilgrim ships and a similar recommendation was made by the Deck Passengers Committee in very strong terms, as from enquiries they found that they were very much appreciated We agree that their provision would greatly add to the comfort of pilgrim ships, but it is clear that, if they were provided only at the sides of the hold, they would not be available for more than about thirty to forty per cent. of the pilgrims at most. To accommodate each pilgrim with a berth it would be necessary to erect rows of berths one above the other throughout the between-decks, and this would be, in our opinion, for various reasons objectionable It would stop the ventilation very considerably and a large number of the passengers would not know how to use such berths The representatives of the steamship companies, with whom these suggestions were discussed, were opposed to both of them on the ground that they would necessitate the erection of semi-permanent fittings inside the pilgrim ships at the beginning of the pilgrim season and their removal at the close of that season, when the holds had again to be used for the storage of cargo We consider, however, that experiments with sleeping platforms are likely to be successful and should certainly

made, the companies being asked to fit up one or two compartments with them and being allowed to charge an addition to the re adequate to cover the cost. The result of this experiment ght be watched and the matter reviewed in the light of the perience gained, when, if necessary, the question of providing is for all pilgrims might be further considered

153. **Intermediate class.**—We have considered the propriety of king all companies to provide a better class of accommodation so to form an intermediate class of pilgrims, corresponding to the ntermediate class on railways, but believe that this would complicate the situation and involve considerable difficulties

154. **Cooking by pilgrims on board.**—Next in importance, from the point of view of the comfort of the pilgrim, to the accommodation provided for him, comes the question of the provision by pilgrims of their own food on board. Dealing with this question, the British Consul, Jeddah, in his report on the pilgrimage of 1926 tates .—

"There is no doubt whatever that the practice of allowing pilgrims to bring and cook their own food on board the pilgrim ship s conducive to extreme filthiness The whole of the pilgrims' quarters is littered with foodstuffs, including vegetables in a more less advanced state of putridity, and a mass of cooking utensils which, as no hot-water is available, are invariably in a greasy and al-odorous condition The danger of fire breaking out on the ship has also to be considered, as with the multiplicity of small wood fires and the Primus stoves all over the upper deck the former giving sparks and the latter occasionally bursting, it is to be wondered why more accidents do not occur." We may add that we have eason to believe that cooking is not infrequently done, in spite of warnings, even in the between-decks Again in his report on the 1927 pilgrimage the British Consul writes —

"Several of the leading pilgrims raised the question of feeding pilgrims on board the ship and appeared to be in favour of it This system, if introduced, would have many advantages, of which the following may be noted —

(1) A certain amount of danger attends cooking on board by the pilgrims Although concrete platforms are provided on which to build fires, pilgrims cannot always be relied upon to use them

(2) In rough weather the difficulty and danger of cooking on board are multiplied

(3) Pilgrims returning to India after the Haj are in a poor state of health and need nourishing food, whereas they are usually at the end of their financial resources and can only procure the minimum sustenance required."

We would add to this that the system would undoubtedly tend to reduce congestion and make the pilgrims generally more comfortable in respect of the accommodation available, as all stores of grain, etc., and cooking implements could be placed in the hold during the voyage. It would also minimise the present difficulties as to fuel and water.

"As against these advantages there is the difficulty of catering for different classes and nationalities of pilgrims. I am not sufficiently well-versed in the habits of the natives of the various provinces and countries from which pilgrims are drawn to offer a personal opinion on this point, though I am assured by those in a position to know that the difficulty is not insurmountable."

155 **The Netherlands East Indies and Malayan systems.**—The system, by which all pilgrims have to obtain their food from the company or a contractor on board the pilgrim ship, has been in force in the case of the Javanese pilgrims for at least four years, and is, we are satisfied, one of the reasons why steamers carrying such pilgrims are normally in a better sanitary condition and more comfortable than those from India. We understand that a Committee was appointed in 1926 by the Straits Settlements Government to consider the subject and recommended the compulsory provision of food by the shipping companies preferably on the contractor system, the provision of a shop with an advertised schedule of prices, free access of pilgrims to boiling drinking water throughout the evening and no restriction on pilgrims taking on board non-perishable provisions, but no perishable provisions to be brought by them and no cooking to be done by them; and that this recommendation was accepted by the Government of the Straits Settlements who proposed to legislate for it before the pilgrimage of 1930. This has actually been done and a draft Bill to amend the Merchant Shipping Act published in the Straits Settlements Government Gazette of the 29th June 1929 contains the following section :—

"(203) The master of a pilgrim ship shall supply to each pilgrim the prescribed allowance of good food and pure water", while the rule-making powers of Government have been modified by the omission of the word "fuel" from section 242 (*f*), which corresponds to section 213 (*f*) of the Indian Merchant Shipping Act. We understand that this Bill has received the assent of the Secretary of State for the Colonies and has since been passed.

156 **Provision of cooked food on Indian pilgrim ships.**—The only attempts which have been made in this direction, as far as the Indian pilgrim traffic is concerned, have been made during the last two years. A company called the Pilgrims' Food Supply Company, which, we understand, has a nominal capital of some Rs. 60,000, has undertaken the provision of food from shops established on each of the boats of the Mogul Line. A few pilgrims—

probably less than ten per cent.—have attempted to feed themselves from these shops. We have heard numerous complaints that both the quality and the quantity of the food supplied are unsatisfactory and that the prices charged are exorbitant and much in excess of those exhibited on the schedule. Similar experiments have been tried on the ships of the other lines, but in no case have the arrangements been very satisfactory. We have questioned almost every witness who has appeared before us on this point and without exception all have admitted the desirability of introducing a system which would eliminate cooking by pilgrims themselves on board, though some have pointed out that it would tend slightly to increase the expense to the pilgrim. The Mogul Line steamships do at the present time quote rates for deck passages with food supplied by the company, but these rates are Rs. 30 higher each way than the rates without food, which practically means a charge of Rs 3 a day, an amount which is absurdly high in the case of a deck passenger who expects to feed himself at not more than one rupee a day at the most The representative of the Mogul Line in his evidence practically admitted to us that the rates of passages with food were ... d high in order to discourage pilgrims from asking to be fed by the Company on board We understand that the position of the other shipping companies engaged in the traffic is similar

157 **Difficulties involved.**—In our opinion there would be little difficulty in arranging for all pilgrims to feed from an eating-house on board, if the conditions of the Indian pilgrim traffic in any way resembled those of the Netherlands East Indies traffic. But that resemblance does not at present exist Instead of being all of one class as the Javanese pilgrims are, the pilgrims from India are not only drawn, as has already been stated, from the different provinces of India itself, the inhabitants of which are not used to the same kind of food, but also include Persians, Afghans, Pokharans, Tibetans, Chinese, Burmese, and Malays, and, under existing conditions, any attempt to supply all the varieties of food to which each of these different classes is accustomed would be likely to prove a failure If the passengers on a particular ship could be confined to one class, the difficulty would largely disappear. For example, if the Bengali pilgrims could be persuaded to sail from Calcutta or the Bengal Haj Committee could reserve for them a ship sailing from Bombay, there should be little difficulty in finding a contractor who would feed them cheaply and well with the kind of food which they prefer, and it would be perfectly reasonable, in these circumstances, to prohibit them from cooking on board themselves Under existing conditions many experienced witnesses have, while admitting the desirability of the proposed innovation, expressed the opinion that the difficulties are insuperable, or at any rate so great that all that is possible for the present is to make further experiments with the "hotel" system, efforts being made by strict supervision of the management of the "hotels"

and even, if necessary, by subsidising them, to make them more popular and satisfactory, with the ultimate object of introducing arrangements similar to those in force in the case of Javanese pilgrims.

158. **Compulsory provision of cooked food in all cases recommended.**—We fully realise the difficulties involved, but after prolonged discussion we are unanimous in the belief that the advantages which would accrue to the pilgrims as a whole by relieving them of the necessity for doing their own cooking on boardship would be so great, that the present system must be altered at the earliest possible moment Further we are satisfied that, while it would be unreasonable to expect a steamship company or a contractor to supply, as part of a standard menu, a dozen different varieties of food, it is possible to frame such a menu with sufficiently few alternatives to make its provision a feasibility, while those alternatives would be adequate to provide sufficient variety to ensure that the pilgrim, from whatever province or country he might hail, would be assured of a supply of food which, if not exactly what he would cook for himself, would not be distasteful to him and would provide for him sustenance adequate to keep him in a good physical condition The exact details of this standard menu we would leave to be fixed by Government by rules under section 213 (f) of the Indian Merchant Shipping Act in consultation with the Haj Committees With the alternatives already specified we do not consider that it would be necessary to prescribe different menus for the ships sailing from different ports The menu should be so framed that it will be reasonable to ask the shipping companies to provide it at a rate not in excess of one rupee a day per adult and eight annas per child under twelve years of age, and the cost calculated on this basis should be collected, both for the outward voyage as part of the ticket money and for the return voyage as part of the deposit, when application is made for a pass If the pilgrim dies on the voyage or in the Hedjaz or elects not to return, a proportionate amount should be refundable to him or his relatives For first and second class passengers menus on a better scale should be approved, but even in their case private cooking should be forbidden and, if they prefer it, they should be allowed to deposit only enough for the menu of the lowest class.

159. In addition to the standard menu, the steamship companies should be called upon to provide for cash, at fixed prices, extra dishes and foods to be specified in a tariff drawn up in consultation with the Haj Committees and prescribed by rules issued by Government under section 213 (f) of the Indian Merchant Shipping Act. This should be adequate to minimise complaints by pilgrims that the standard diet does not suit them It is at present quite a common practice for richer pilgrims to undertake to feed daily so many of their less wealthy fellows while on board. The changes

oposed will not operate to stop this practice, as they will still have ie option of purchasing for them special dishes or, if they prefer , of providing the would-be pilgrim with cash adequate to cover he cost of food which he will have to pay at the time of making is deposit. The money in respect of the food will be payable to he steamship company for the outward journey in advance together with that due on account of the ticket, and for the homeward ourney in arrears with the deposit money, on the pilgrim landing t the port of disembarkation in India The responsibility for roviding the food should, we consider, rest on the steamship companies, as in the case of Malay pilgrims, but they should be allowed o use their own agency or that of a contractor, as they may prefer. he cooks should, of course, be Muslims, but no addition to the ules is required, as this is already provided for in rule 35 (3) of he Manual.

160. **Legislative changes necessary.**—In order to effect the egislative changes involved by these proposals, the procedure adopt- by the Straits Settlements Government in their Ordinance No. 125 of 1929, already referred to, may be closely followed A ection corresponding to section 203 of their Act should be inserted n the Indian Merchant Shipping Act In the Straits Settlements ct this section runs as follows —

"203 (1). The master of a pilgrim ship shall supply to each lgrim the prescribed allowance of good food and pure water.

(2) *The master, owner or agent of a pilgrim ship* shall be liable a fine not exceeding one hundred dollars for every pilgrim who s suffered detriment by the omission of the master to comply ith the provisions of sub-section (1)".

We *are aware that a similar penal clause to that contained in* he sub-section (2) above already exists in section 166 of the Indian Merchant Shipping Act with reference to both native passenger and ilgrim ships, the penalty prescribed being twenty rupees We ould, however, recommend the deletion from that section of the provision so far as it refers to pilgrim ships, and its insertion in the special chapter dealing with the latter.

161 Article 152 of the International Sanitary Convention runs as follows :—

> "Any captain convicted of a breach of contract made by him or on his behalf for the supply of water, food, or fuel shall be liable to a fine not exceeding 50 gold francs *for each offence* This fine shall be paid to the pilgrim who has suffered from the breach of contract on proof that he demanded its fulfilment without effect "

We *approve of the amended* section of the Indian Merchant Shipping Act taking a similar form, including the provision that the

and even, if necessary, by subsidising them, to make them more popular and satisfactory, with the ultimate object of introducing arrangements similar to those in force in the case of Javanese pilgrims.

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166. **Defects of present cooking arrangements.**—As has been lready stated, the provision of cooked food on board for all pilrims will at once put an end to all difficulties in connection with he existing arrangements for pilgrims to cook their own food At resent complaints as to the quality of the wood supplied are the ule rather than the exception. It is not infrequently damp and is upplied in billets of such a size that it is necessary for the pilrims to chop it up before they can use it This operation, perormed on an iron deck, produces a deafening noise from morning ll night. In order to avoid this, it is not unusual for pilrims to take charcoal on board as part of their own kit and use - instead of the wood, and several witnesses have suggested to s that the companies should be required under rule 32 of the Manual to provide charcoal instead of firewood gratuitously. We re inclined to believe that the fumes from a large number of charoal fires would be as great a source of nuisance to the pilgrims as whole as is the smoke at present. Rule 35 of the Pilgrim Manual eads as follows :—

"(1) Every pilgrim ship shall be provided with caboose accommodation sufficient to cook for the total number of pilgrims on board, and such accommodation shall in no case consist of less han two cabooses or cooking ranges placed on deck, properly housed and covered, to which the pilgrims shall have free access between the hours of 6 A.M. to 9 P.M.

(2) All cooking ranges shall be made of substantial plate-iron lined inside with bricks and raised at least four inches from the deck, with an outlet or chimney at the top for the escape of smoke Each range shall contain five or six cooking places, and the master shall see that fires adequate for cooking are kept lighted at them from 6 A.M. to 9 P.M. An additional range shall be provided for every 200 pilgrims carried in excess of 100. Cooking on board in pilgrims' private stoves is prohibited."

We have found no case in which such cooking ranges, properly covered and with fires adequate for cooking kept alight from 6 A.M. to 9 P.M. by the ship's staff, are provided, and the injunction against private stoves is more honoured in the breach than in the observance Instead of the cooking ranges a system has arisen by which the companies are allowed to provide cement slabs, very inadequately protected from the wind or other elements, on which fires can be built We understand that this change was introduced experimentally, but it cannot be held to be a success On Egyptian pilgrim ships we believe that cabooses are provided with lighted fires for the use of pilgrims, and, if we had not accepted the scheme for the compulsory provision by the companies of cooked food for all pilgrims, we should have unhesitatingly recommended that the companies should be called upon strictly to comply with rule 35 Their objection to doing so is, no doubt,

that the erection of such cabooses would unduly *restrict the deck* space. According to paragraph 2 of the rule, cabooses with five or six cooking places each have to be provided for the first hundred pilgrims and an additional range for every 200 pilgrims in excess of that number. We have no doubt that, however unwilling the shipping companies may be to assume the responsibility for the supply of cooked food, they will recognize that they are saving considerable expense as well as trouble in other directions by doing so

167 **Fresh water.**—The next complaint of the pilgrims is as to fresh water Salt water has to be provided continuously in the latrines and in the wash-houses and this rule is with few exceptions obeyed Under rule 32, one-and-a-half gallons of fresh drinking water have to be provided for each pilgrim per day. The amount was raised from one gallon in 1922 (Government of India, Education Department Notification No 440, dated the 13th July, 1922). Article 120 of the International Sanitary Convention prescribes that not less than five litres of drinking water must each day be put at the disposal of every pilgrim, irrespective of age, free of charge (Five litres equal about one gallon) The arrangements for the distribution of water are not infrequently defective, *e.g.*, distribution is made at only one, or at most two places, in the morning and in the evening, with the result that delays and quarrels are frequent We are of opinion that the number of taps open for supply should depend on the number of pilgrims carried and should be in the proportion of one tap for every 250 pilgrims. As to the quantity, the amount now prescribed (1½ gallons) is clearly inadequate, unless the pilgrims are supplied with cooked food on board The representative of the Mogul Line informed us that actually on board the ships of his Company the consumption at present amounts to 2·8 gallons per head In spite of this, complaints as to the inadequate supply of drinking water are common on the ships of the Mogul Line. On coasting voyages there is usually no restriction on the use of drinking water, the taps being open all day and night for any passenger to help himself, and it has been suggested that a similar arrangement might be made on board pilgrim ships, "Waste-not" taps being fitted to prevent serious loss of water. In this connection it must be realised that a pilgrim ship sailing from one of the Indian ports has no opportunity of replenishing its supplies of fresh water until it returns to India. At Jeddah ships lie some miles away from the shore, and both there and at Kamaran the only fresh water available is distilled water which is naturally very expensive and can only be taken on board by means of barges If the allowance per head were raised, as has been suggested by certain witnesses, to five gallons, it would be necessary for extra water tanks to be fitted, in certain circumstances, even on those ships which have been specially built for the pilgrim traffic.

168 In any case the provision of such a large quantity as five gallons, *i.e.*, more than a kerosine tin full per head, would be clearly excessive, but, if the recommendation we have made in *paragraph 158 above, that the provision by the steamship companies* of cooked food for all pilgrims should be made compulsory and universal, be accepted, the position will be greatly simplified. The water required for cooking purposes should clearly not exceed one gallon per head per day, which is the minimum allowance of water laid *down in the International Sanitary Convention.* We believe that, with the elimination of cooking by pilgrims themselves, the consumption of fresh water by pilgrims for drinking purposes will not actually be found to exceed the allowance of one-and-a-half gallons which is at present in force Experience shows that in such cases the consumption is actually reduced, if the user knows that he will be able to obtain more water whenever he requires it. We have already recommended that connections to the number of one per 250 pilgrims should be provided We further recommend that these connections should be provided with "Waste-not" taps and be continuously open night and day, the allowance per head being fixed at two gallons in place of one-and-a-half gallons as at present. We are satisfied that if the masters of ships give this arrangement a fair trial for at least three days and take steps to see that the taps are not during that period monopolised by the stronger pilgrims, the actual consumption *is likely to be less than two gallons.* We *would agree however* that, if at the end of three days the master be satisfied that the allowance of two gallons per head is being seriously exceeded, he should be at liberty to restrict the hours of supply, but, should such restriction be found necessary, he should, if possible, arrange to grant a more liberal supply on the day the pilgrims put on the "*Ihram*".

169. We would note that, although we have recommended the increase of the daily allowance to two gallons per head, we do not consider it necessary to make any increase in the emergency supply by means of condensers, and rule 37 of the Manual therefore needs no alteration. Under present conditions there is no doubt a considerable wastage of water and we have heard of complaints made by other passengers that the *pukhals* (water-skins), which Persian pilgrims are in the habit of carrying, tend to leak and make the deck uncomfortable for other passengers, and that therefore the use of such skins should be prohibited. *This is however a detail* which we would prefer to leave to the master of each ship to settle

170. **Latrines.**—Complaints as to the number and nature of the latrines provided are also common. Rule 62 of the Manual prescribes that no latrines shall be allowed either in the between-decks *or in the hold* and that *the number of seats shall be three* per hundred pilgrims. The number specified in Article 102 of the

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plaints that latrines are not kept clean are frequent, but, where these complaints are justified, it must be due to lack of supervision.

172. Under Article 101 of the International Sanitary Convention, it is laid down that the hospitals shall be provided with special latrines. This provision appears to us to be very necessary, but we believe that in no case on any existing pilgrim ship are such special latrines provided. The necessary addition should be made to the rules and the point brought to the notice of the Surveyors

173. **Washing places.**—Rule 63 of the Pilgrim Manual deals with the provision of washing places and corresponds to Article 101 of the International Sanitary Convention Rule 63 does not specify the exact number of washing places or taps. The International Sanitary Convention prescribes taps or douches in proportion of one per hundred pilgrims or fraction of a hundred, and we are of opinion that this number should be prescribed under the Indian Merchant Shipping Act. We also consider that, as suggested by Commander Page, there should be a minimum of four wash-houses

174 **Ventilation.**—The existing orders as to ventilation are contained in rule 19 *seq* of the Pilgrim Manual and prescribe, *inter alia*, that if pilgrims are carried on second or lower between-deck, such lower between-deck shall be ventilated by artificial ventilation. We understand that Government has recently approved of new rules as to ventilation in the case of native passenger ships and have laid down that, in certifying that such ships are properly ventilated, Surveyors are to be guided by the rules prescribed in paragraphs 35 to 37 of the Board of Trade *Instructions relating to Emigrant Ships, subject to certain conditions* We agree that the Surveyors should be given similar instructions as to pilgrim ships Under rule 25 six windsails have to be provided, distributed as the inspector may direct. Some pilgrim ships have as many as five hatches and, as one of the Surveyors pointed out to us, a single windsail of the usual size is not adequate In such a case the Surveyor will no doubt insist on an increase in the size of the windsail, as, we understand, that would be preferable to the provision of two windsails for each hatch

175. Many witnesses have suggested to us the use of electric fans, particularly in the lower between-decks. This objections to such fans are obvious, in that, if a sufficient number were to be provided to blow directly on each group of pilgrims, the number would be very large. The fans, if affixed to the deck above, would project a considerable distance and, where the height of the deck was not unusually great, would always be liable to damage by pilgrims moving about with bundles, not to mention the wounds they would inevitably cause to persons unaccustomed to their use. They would also have to be specially fitted for the pilgrim season

and removed after it We consider that these objections are valid, but that six electric fans might be provided, fixed on the bulkheads at the end of each compartment of the between-decks in positions where they would be much less liable to damage They would be directed in such a way as not to blow on any particular group of pilgrims, but so as to circulate the air generally We believe that the provision of such fans, even though their direct effect on individual pilgrims would be small, would operate to produce a feeling of comfort and greatly improve the sanitary conditions of the between-decks I would presumably be competent for the Surveyors, under their proposed enlarged powers, to ask for the provision of such fans in addition to the mechanical ventilation already provided by the rules for the lower between-decks At present it is only in rare cases that wind-scoops are provided for the port-holes in the between-decks of pilgrim ships While not insisting on the provision of such wind-scoops in the case of every port-hole, we would recommend that Surveyors should be directed to see that they are provided in *reasonable numbers, and that the rules should direct masters of* pilgrim ships to see that these wind-scoops are shipped, whenever weather conditions allow and the comfort of the pilgrims will be increased thereby

176 **Hospitals.**—Another item which has been the subject of considerable criticism by witnesses is the medical arrangements on board pilgrim ships Rule 54 of the Pilgrim Manual prescribes *that the accommodation in the permanent hospitals* at the rate of thirty-two superficial feet per head shall be for not less than 2½ per cent of the pilgrims It is proposed in the new draft rule 56 to raise this number to 3 per cent , presumably in order to comply with the requirements of Article 104 of the International Sanitary Convention that the hospitals, temporary and permanent, must be capable of accommodating 4 per cent of the total number of pilgrims It is a fact that at present the hospital accommodation on board pilgrim ships is not normally fully utilised Indeed the representatives of the shipping companies and the Protector of Pilgrims, Bombay, have stated in their evidence that they have never seen one quarter of the accommodation available in actual use The accommodation prescribed by rule 40 of the Emigrant Ship rules is only twenty-four feet for every fifty steerage passengers carried, and, judged by this standard, the requirements of the International Sanitary Convention in respect of pilgrim ships are excessive It is possible that the reason why the hospital accommodation is not fully used at present is that the medical officers, either because they desire to save themselves trouble or for other reasons, refuse to admit more patients than they can avoid. Several witnesses have told us of cases where *pilgrims seriously in* need of hospital treatment were refused admission *to hospital*, unless they paid a bribe to the staff, and we have also heard state-

ments to the effect that accommodation in the hospitals is not infrequently sold to pilgrims who are not sick but desire to obtain more comfort than is available for the ordinary pilgrim in the between-decks. It has naturally been impossible in most cases to verify the truth of such statements, but there can be no doubt that the selection of the medical officers has, in the past, left a great deal to be desired. As to the extent of the accommodation to be provided, we would suggest that, pending the next revision of the International Sanitary Convention, careful records should be kept showing to what extent the hospital accommodation is utilised, and that, if these show that the requirements of the present rules are in excess of actual needs, the Indian representatives at the conference for the revision of the Convention should strongly press for a reduction In the meanwhile it is obviously necessary that every berth in the hospitals should be fully equipped and rule 54 (1) (a) should be amended to require the provision of pillows and bedsheets in addition to mattresses and blankets Such pillows and bedsheets are already actually provided by the shipping companies

177. **Medical officers.**—The duties of medical officers on pilgrim ships are prescribed in the Pilgrim Manual and a reference to No 15 of the General Instructions will show the importance attached to the duties of such officers —

"It is the duty of the medical officer, who is specially charged with maintaining throughout the voyage a constant watchfulness over everything that may influence the health of the passengers, to recommend to the master in a proper manner such measures as may appear likely to promote their health and comfort

Showing from the first a kindly interest in the welfare of the passengers, he should endeavour to gain such an influence over them as will induce them to listen to his advice in preserving order and cleanliness during the passage

His attention is directed to the sanitary instructions in the rules appended, which it is his duty to follow as faithfully as possible "

It is obviously desirable, if these instructions are in any way to be carried out that the medical officer should be a Muslim himself, whereas in actual practice he is very frequently a non-Muslim The service is not very attractive, as it lasts for only three or four months during the year and the salary is Rs 150 to Rs 250 only per mensem At present the steamship companies keep lists of applicants for the post and, when they desire to make an appointment, send a particular applicant to the Port Health Officer for his approval The Port Health Officer naturally knows nothing about the record and antecedents of the applicant and merely satisfies himself that his qualifications comply with the rules We have reason to believe that, if the steamship companies

will consult the Port Haj Committees, it will be possible to draw up lists of suitable candidates for these posts. If possible, the doctors selected should have at least three years' experience. It will be necessary to ask the companies to raise the remuneration paid to Rs. 250—400, in order to obtain suitable persons The doctor on board a pilgrim ship has to be something more than a mere doctor. He must possess considerable administrative ability and tact, if he is to perform the duties which the Pilgrim Manual imposes upon him properly. The object sought will be best obtained by calling upon the companies to appoint their medical officers from a list of candidates approved by the Port Haj Committee, and we consider that rule 80 of the Manual should be amended accordingly From the evidence given by the representatives of Messrs Turner Morrison & Co and the other companies, it appears that this arrangement will be readily accepted by those companies A suggestion has been made to us that the medical officer should actually be appointed by the Haj Committee instead of by the company, though he would be paid by the latter. This does not seem to be a practical proposition Under section 201 of the Indian Merchant Shipping Act one medical officer is required, if the number of pilgrims is not in excess of a thousand, and two, if the number be more than one thousand This is in agreement with the provisions of the International Sanitary Convention It has been suggested to us that there should be one medical officer for every 500 pilgrims At present there are practically no ships on the pilgrim run which are certified to carry less than a thousand pilgrims, so that there will normally be two medical officers on every pilgrim ship We consider this adequate, provided care is taken to select the medical officers in the manner suggested.

178 **Free supply of medicine.**—Article 105 of the International Sanitary Convention lays down that "medicine and attendance shall be provided for the pilgrims free of charge". In one case it was brought to our notice that a medical officer admitted that he had been selling to the pilgrims medicines other than those provided by the company, and we have reason to believe that in other cases also the medical officers expect to make a little by way of private practice, particularly among the saloon passengers. This should be specifically forbidden by the rules, if not by a provision in the Indian Merchant Shipping Act itself. In the Straits Settlements Act there is a substantive provision of the law to this effect (section 214 (2) of Ordinance No 125 of 1929). We also consider that the medical officer should be directed to keep notes of the prescriptions given in each case. At present they do not ordinarily do so. Dr. Lodhi, who has three or four seasons' experience as a medical officer on board a pilgrim ship, has suggested certain alterations in the schedule of medicines, etc., provided on pilgrim ships under rule 57 of the Pilgrim Manual. We note that this list of medicines was revised by the Government of India, Depart-

ment of Education, Health and Lands, under Notification No. 778 of the 2nd June, 1925, and we agree that such periodical revisions of the list are necessary.

179. **Lady doctors.**—Certain witnesses have suggested that there should be a lady doctor on every ship carrying female pilgrims. We do not, however, consider it to be reasonable to ask the steamship companies to incur the extra expenditure which this proposal would involve. It would be particularly difficult to arrange accommodation for a lady doctor.

180. **Unani doctors.**—Many witnesses have pressed for the provision of a Unani Doctor ("Tabib") on board pilgrim ships on the ground that many Muslims, particularly those who are drawn from rural districts, are not used to allopathic treatment and in some cases even entertain sentimental objections to it. We believe it to be a fact that Unani treatment has been getting more and more popular with Muslims generally. Many local Governments have recognised its popularity and utility and have opened institutions to prepare students for diplomas, while important municipalities have set up dispensaries for Unani treatment We are satisfied therefore that the provision of a properly diplomaed "Tabib" on each pilgrim ship, in place of one of the doctors at present necessary when the number of pilgrims is more than a thousand, would be very desirable Such "Tabibs", duly qualified, would be available on a salary of about Rs 150 to Rs 250 per mensem At present unfortunately such a person cannot take the place of one of the doctors necessary under the provisions of the International Sanitary Convention, unless he possesses qualifications which are recognised as registerable by the Government of India Without desiring to express an opinion upon matters which are beyond our competence, we would urge upon Government the propriety of considering whether diploma-holding "Tabibs" cannot be recognised by them as holding registerable qualifications at least for this purpose If they find it possible to do so, the second medical officer should, in our opinion, invariably be a "Tabib", and should be selected for appointment by the shipping companies in the same manner as the other medical officer, *i e* , from a panel of candidates holding the necessary diplomas and recommended by the Port Haj Committee.

181. **Medical care of females.**—For the care of female pilgrims the companies at present have under rule 70 to appoint a female attendant. At present the female appointed is generally an old woman with no experience or qualifications whatsoever and it has been suggested that it should be made compulsory for the companies to appoint a qualified nurse or a mid-wife in this capacity Qualified persons of this description are not ordinarily available among Muslims, though there may be exceptional cases It would undoubtedly be a good thing, if qualified Muslim ladies could be

appointed to these posts, but it would at present be unreasonable to prescribe this under the rules, and on the whole we consider that even a non-Muslim qualified attendant would be a great improvement on the present arrangement We do not, however, consider it possible to dispense with the Muslim female attendant entirely As stated in paragraph 186, she must necessarily be there to attend to such duties as the preparation for burial of the bodies of women pilgrims who die on board as well as for general assistance to the nurse We would therefore press for the alteration of this rule to the effect that, in addition to the attendant, there should be a qualified nurse or mid-wife Even if the women pilgrims do not attend hospital, she would, if a suitable person were chosen, be of great assistance to the medical officer in dealing with them while on board.

182 **Dispensary hours.**—Regular times—two hours in the morning and two hours in the afternoon—should be fixed for the treatment of cases in the dispensary and these times should be shown clearly on a notice to be posted outside the dispensary The doctors should treat urgent cases at any time they may be called upon to do so either in the dispensary or in the between-decks

183 **Medical care of pilgrims after disembarkation.**—It has been suggested that a special medical officer should be provided in the ports of disembarkation to attend to sick pilgrims on their return, in the same manner as is done during the outward season. Our enquiries show that both at Bombay and Karachi ambulances are available free to take such sick pilgrims to hospital, if they are prepared to go, and we consider this adequate The Haj Committees should be in a position to persuade returning pilgrims to make more use of these facilities than they do at present and to take any other action that may appear desirable in special cases

184 Suggestions have been made to us that a washerman should be provided on each pilgrim ship and likewise an ice-making plant. We mention these suggestions only to say that, if there were sufficient demand for the facilities suggested to make them commercial propositions, they would in due course be provided on that basis.

185 **Funeral arrangements.**—There is another subject on which there is a considerable amount of feeling in connection with the voyage to and from the Hedjaz Statements have been made, even in the Press, to the effect that the bodies of Muslim pilgrims, male and female, who die on pilgrim ships, are treated with disrespect in so far as they are prepared for burial by non-Muslims, and even by persons of low caste, and are unceremoniously thrown into the sea without any prayers being offered or the ship being stopped or slowed. We have also heard complaints that the materials for shrouds are often not available. We have made very careful enquiries from a large number of witnesses as to whether they were in a position to substantiate these statements In no case has any

witness suggested that, where the deceased has friends or relatives on board willing to perform the necessary rites, they are ordinarily prevented from doing so, but there is evidence to show that bodies of pilgrims without friends or relatives have been prepared for burial by the hospital staff without other pilgrims being made aware of the fact of the death and invited to undertake the duty It would naturally be undesirable to invite pilgrims to deal with the body of one who had died of an infectious disease, but, in ordinary cases, we agree that the medical officer or the captain should, on a death occurring, make the fact known and invite fellow-passengers to perform the regular funeral rites. We have heard of a few instances only, where it was established that a Muslim body was prepared for burial by non-Muslims or by low caste persons, but it is apparently correct that, after the body has been wrapped in a shroud, it is in the normal course handed over to the deck crew, some of whom may be non-Muslims, and they arrange for it to be lowered down the plank until it reaches the water. Some witnesses have frankly told us that they regarded the other passengers on board as more responsible for any disrespect that might have occurred than the ship's officers or crew

186 We are satisfied that this is a matter in which no sailor would desire to do anything but pay the utmost respect possible to the deceased, as most sailors realise that their own burial may very likely take the same form We are assured therefore that, if the matter is brought specifically to the notice of the captains through their companies, all possible ground for complaints will be eliminated Where the deceased has no friends or relatives on board willing to undertake the washing and shrouding of the body, volunteers from other parties from the pilgrim's own province or country should be invited to do so, and, only when these are not forthcoming or when the death is due to an infectious disease, should the washing, etc , be done by the ship's staff On each ship the company should keep a stock of the materials necessary for the burial of Muslim dead bodies for sale at reasonable rates, and the captain should have authority in the case of pauper pilgrims to provide what is required and, if necessary, to recover the cost from the Indigent Pilgrim Fund in charge of the Haj Committee The bodies of women pilgrims should of course be prepared for burial by women only In order to provide for cases where the duty of preparing a corpse for burial devolves on the ship's staff, it is desirable that the male and female hospital attendants should be Muslims competent to perform the duties of "*Ghassal*" and "*Ghassala*" Suitable persons might, where any difficulty arises, be obtained with the assistance of the Port Haj Committee

187 We understand that in certain cases the practice has grown up of using lumps of coal to sink a corpse in place of fire-bars We consider that this practice is objectionable and should not be allowed We believe that orders have already been issued for dead

bodies to be so committed to the sea that they are not released until they are practically touching the water, and that these orders are normally observed. Various witnesses have stated to us that they did not notice any slowing of the ship's speed at the time of committing the dead body to the deep. This is a matter which must depend upon circumstances, as in the event of the weather being rough, it might endanger the ship's safety to stop her completely but in normal circumstances it is certainly desirable that the ship should be slowed and the screws completely stopped for such time as the captain considers reasonable, while the body is lowered into the water, and that an opportunity should be given to the other pilgrims on board to offer funeral prayers. No objection can we think be taken to the ropes by which the body is held, while being lowered, being in the hands of non-Muslim members of the crew, as they do not actually touch the corpse in any way. The shipping companies should be requested to impress upon their captains the desirability of taking all possible care to insure that such burials are conducted in an orderly and decent manner and, if possible, out of sight of the sick pilgrims in the hospital.

188. **Protection of pilgrims at sea.**—Under the instructions issued in the Manual the medical officer on board a pilgrim ship is, as already stated, supposed to do his best to look after the comfort and welfare of the pilgrims. With the class of medical officer at present available and the multifarious duties he has to perform, he is not normally in a position to do so satisfactorily, but, while dealing with the appointment of the medical officer in paragraph 177, we have suggested means for obtaining a more satisfactory type than that ordinarily employed at present. We have carefully considered the question of how the difficulties and complaints of the pilgrims can be most satisfactorily represented to the master of the ship, and the responsible Haj Committee satisfy itself that the staff of a particular ship has done its best to secure the comfort of the pilgrims in accordance with the rules and regulations prescribed in this behalf. It is to be noted that one at least of the shipping companies engaged in the traffic already endeavours to secure this object by the grant of a bonus to the master and crew, when no genuine complaints are made of their conduct. It must be admitted that many of the complaints made by pilgrims are beyond the power of the master to remedy, *e g.*, complaints as to inadequate space or the heat of the between-decks. Either the master or the chief officer is supposed to visit each portion of the between-decks twice a day to hear complaints and to see that everything is in order. Even when he does so and pilgrims muster courage to address him, it is often impossible for him to understand what is being said and therefore to take any steps to remedy their grievances.

189. **Amir-ul-Haj.**—Three methods have been suggested of providing for the vocal and efficient representation of the pilgrims'

interests on board a pilgrim ship. The first is to select some prominent person, who is going on the pilgrimage himself, to undertake the duty. It is traditional that each band of pilgrims should be led by an Amir-ul-Haj The Hyderabad Kafla actually is still led by such a person. As Sir Abdul Karim Ghaznavi's note shows, he performed this ervice on behalf of his fellow-passengers on the outward journey, when he travelled in 1913, while one of his party, who has also given evidence before us, took up the duty on the homeward journey This is undoubtedly the most satisfactory arrangement and one cordially accepted by the ships captains if a pilgrim of sufficient status willing to undertake the responsibility is available : but in many cases there are no pilgrims of outstanding position, and in other cases, even if there are, they are too busy with their own affairs or too incapacitated by sea-sickness to agree to accompany the captain on his daily rounds and study the rules and regulations, so as to satisfy themselves that the pilgrims' interests are being properly cared for.

190 **Paid inspectors.**—This has led to the suggestion that there should be paid inspectors appointed by the local Haj Committees to travel on each ship and represent the pilgrims' case. The presence of such an inspector would, it is urged, prevent any difficulty arising in connection with such matters as the disposal of dead bodies, the accommodation, the treatment of sick pilgrims in the hospitals, the distribution of water, etc There are however, very considerable difficulties to be faced in connection with this proposal. In the first place the shipping company could hardly be expected to provide free saloon accommodation for such an inspector. The employment would only last for a month or two, and in most cases an inspector would be required only for one outward and one inward voyage The pay could certainly be not more than Rs 150 to Rs. 200 a month, and it would be difficult, in the circumstances, to recruit suitable persons The difficulty is not insuperable and it might be possible, with the assistance of the local Haj Committees, to get in touch with a certain number of respectable persons, Government officials or otherwise, who would themselves be actually proceeding on the pilgrimage and would be prepared to undertake, at the request of the Haj Committees, the duties of Protector of Pilgrims on board the ship on which they travelled outward and back, either free or on payment of a small remuneration or their passage money

191. **Committees.**—The third alternative would be for the Haj Committee at the port of departure to arrange, in consultation with the captain, for the constitution of a sort of Haj Committee on board the ship, representatives being chosen in some way or other from the various classes of pilgrims on board, in much the same way as the passengers on board a liner elect a sports committee to co-operate with the ship's officers in arranging for their entertainments and games during the voyage

192. The views expressed by various witnesses support all these suggestions. The Government of Bengal in their written reply to our Questionnaire support the selection of "an upper class passenger" to represent the pilgrims, on the other hand Khan Sahib Haji Sheikh Mahmood Hassan Khan of Barh (Patna) states that the work cannot be done by private persons, but on reconsideration agrees that a committee representing the various interests might be appointed from among the Hajis to assist the captain Maulana Abdul Majid Sahib of Daryabad (United Provinces), on the other hand, states, "It will be a better arrangement for a first-class passenger to be nominated to look after the interests of the pilgrims than to appoint a paid officer on a small salary." So also Khan Bahadur Haji Wajih-ud-din of Meerut, "I am not in favour of appointing paid inspectors on board ships These services should be performed by sympathetic non-officials actually in transit to the Hedjaz I do not think it would be of any good appointing any paid servants If voluntary help is not available, the Hajis should do without it " Khan Bahadur Rahim Bux, District and Sessions Judge (Punjab), agrees with this view

193 **Recommendations.**—We are of opinion that, where it can be arranged and there is a passenger on board of sufficient status willing to undertake the duty, it is undoubtedly preferable that he should be selected to do so At present there is no arrangement for nominating such persons and we believe that, if the Haj Committee at the port of departure took the step of inviting suitable persons to undertake the duty and assume the tile "*Amir-ul-Haj*" at least temporarily, more such persons would be willing to accept the responsibility than is at present the case On the other hand the same Haj Committee might in other cases with advantage arrange to constitute a committee on board each ship and, for the purpose, obtain information as to suitable nominees from the up-country Haj Committees We do not approve of any system by which paid inspectors should be regularly sent on pilgrim ships. In some cases the remedy might be worse than the disease, as either the inspector would spend his time quarrelling with the master of the ship over points that were non-essential—and no ship can be a happy ship, if an atmosphere of opposition exists between the captain and its passengers—or he would take advantage of his position to levy illegitimate charges on the pilgrims in return for alleged services *The captain is and must remain the ultimate* authority on board each ship We would, however, *agree in special* cases to the Haj Committee at the port of departure arranging to send, either openly or secretly, a paid representative on board a pilgrim ship, where there appeared to be special grounds for doing so. In any case a report of the voyage, *dealing with* any item of interest affecting the welfare of the pilgrims, should be submitted by the *Amir-ul-Haj* or committee on board to the Haj Committee concerned. On the outward voyage the report should be sent

through the Indian Pilgrimage Officer, Jeddah, who would be at liberty in forwarding it to make any remarks he considered necessary. Failing the appointment of an *Amir-ul-Haj* or committee, the medical officer should be asked to submit through the shipping company's agents a report on similar lines.

194. **Police Guards.**—Similarly it has been suggested that in the case of the Egyptian pilgrim ships a police guard as well as a Government doctor proceed on each ship to the Haj and that a similar procedure should be adopted on Indian pilgrim ships We are not fully acquainted with the arrangements as to the despatch of doctors by the Egyptian Government. We understand, however, that the practice has been abandoned As to the despatch of a police guard to maintain order, Sergeant Orford suggested that one havildar and four armed men would be adequate, if not always on duty. On the other hand, Khan Sahib J. M Ahmad Din Sahib of Lahore in referring to a particular case stated, "I do not think that it would have been of any good had a small armed guard of, say, six constables been on board Even if there had been thirty armed constables, the situation would remain the same In fact such a guard would be more likely to provoke trouble than to prevent it" We have no reason to believe that the masters of the pilgrim ships running from India would welcome the practice of placing such guards on their ships They must rely on the strength of their own personality together with the knowledge that they can obtain any assistance necessary at their ports of departure and return, if not at Jeddah The cost of such a guard would be considerable and it is quite probable that it would be guilty of petty exactions from the pilgrims We are not therefore in favour of the proposal.

195. **Facilities for complaints.**—In order to provide facilities for bringing any deficiencies to notice, we recommend that in all *musafirkhanas* and Haj Committee's offices as well as on board each steamer a suitable sealed box together with writing materials should be provided to enable pilgrims to make any complaint which they may have, even, if they prefer it, anonymously The boxes on shore should be opened at regular intervals and those from the ships on their return to port in the presence of the Chairman of the Port Haj Committee

196. **Custody of valuables.**—Complaints as to the loss or theft of money and valuables are not infrequent on board pilgrim ships We consider that, as on mail steamers the purser is prepared to take custody of sealed packets of valuables, so the "*Karani*" on board pilgrim ships should undertake the custody of any valuables of moderate size deposited with him by pilgrims, and that this fact should be made generally known

CHAPTER XII.

Pilgrim Ports in India.

197 **Ports at present open.**—Section 150 of the Indian Merchant Shipping Act lays down that "no pilgrim ship shall depart from or discharge pilgrims at any port or place within British India other than a port appointed in that behalf by the Governor General in Council". Three ports are at present "so appointed", *viz.*, Bombay, Karachi and Calcutta

198 **Duration of voyage and climatic conditions.**—The port of Bombay has been open for pilgrim traffic since the latter was organised, and for sometime had a practical monopoly of it. It is about 2,362 miles by sea from Jeddah That of Karachi, which is the nearest port in India to Jeddah, being about 168 miles nearer than Bombay, has, largely by reason of this fact as well as because of its convenience for pilgrims from the Punjab, Persia and Afghanistan, since the War been growing yearly in importance in connection with the pilgrim traffic Of recent years it has practically halved the traffic with Bombay The port of Calcutta, the sea distance of which from Jeddah is about 4,009 miles, was re-opened for pilgrim traffic in 1926 We understand that before the War the port of Chittagong was also open for pilgrim traffic for some years, when the outbreak of plague compelled the closing of other ports, but that it was never regularly open as a pilgrim port Chittagong is about 76 miles further in distance from Jeddah than Calcutta, but in time the journeys are practically the same, as ships have to proceed slowly and are liable to delay in the Hoogly The sea journeys direct by the faster pilgrim ships, allowing twenty-four hours detention at Kamaran, occupy—

From Karachi	9 days.
,, Bombay	10 days.
,, Calcutta	17 days.

Ships from Calcutta and Chittagong to the Red Sea have to pass not only through the Arabian Sea, as do ships from Karachi and Bombay, but also through the Bay of Bengal The following is an extract from Lloyds Calendar 1924 "The Bay of Bengal has not in recent years been visited by storms in January, February and March and they seldom occur in April. During the remaining months of the year they are not infrequent, the maxima occurring in May and October. They are most violent in October and November". The south-west monsoon period in the Arabian sea is well defined and the sea is normally rough from May to September. During other periods of the year storms are not unknown, but are rare.

199 **Calcutta.**—The question whether the port of Calcutta should or should not remain open for pilgrim traffic is probably

that about which the opinion of witnesses has differed more acutely than about anything else. So strong did we find the feeling in Bengal to be, that we deputed a sub-committee specially to interview the twenty-six Muslim members of the local Legislative Council on the subject. These gentlemen, whose views are of course entitled to every respect, strongly and without exception supported the retention of Calcutta as a pilgrim port. but their unanimity is largely discounted by the facts that only one or two of them at most have themselves performed the Haj and that they were not, as a body, even remotely acquainted with the difficulties involved Their opinion appears therefore to have been based rather on local patriotism than on a careful estimate of what was best for the pilgrim, particularly the pilgrim travelling in the necessarily uncomfortable and congested between-decks of a pilgrim ship.

200. **Are many ports desirable?**—But, before dealing with the arguments for and against Calcutta as a pilgrim port, it will probably be best, as suggestions have been made for opening to pilgrim traffic the ports of Madras, Chittagong and other towns also, to discuss the general question whether the opening of more ports for the pilgrim traffic is desirable or not In 1913, in moving a resolution in the Council of the Governor General recommending the opening of Calcutta and Chittagong, the Hon'ble Sir Ibrahim Rahimtoola stated that "up to the time plague broke out in 1896, all the principal ports in India were open for pilgrims". This statement was contradicted by the Hon'ble Sir Harcourt Butler who stated "the only ports open before 1896 were Bombay, Karachi and Calcutta" Though the immediate cause for the proposal in 1913 was the state of congestion then existing in the Bombay docks, the printed proceedings of the debate make it clear that many speakers thought that the opening of additional ports would tend to reduce congestion and decrease fares. Giving evidence before us so distinguished a witness as Maulvi Mohammad Yakub Sahib, Deputy President of the Legislative Assembly, has stated, "I do not agree with the principle that by the concentration of energies at one place the arrangements can be made more satisfactory On the other hand, if there are more ports, it must be more easy to make arrangements" He admits however that he has "not studied the question of shipping very carefully" His view is supported by the representatives of the Calcutta Haj Committee who stated "it is our definite opinion that the more ports are opened for pilgrim traffic in India, the more people will go to the Haj" Yet these same representatives were not disposed to agree to a pilgrim ship sailing from Calcutta touching at Madras *en route*, on the ground that the extra time involved in doing so would make Calcutta unpopular and presumably they would object on the same grounds to a Calcutta ship calling at Chittagong Khan Bahadur Wali Mohammad Hasanally of Karachi expresses

exactly the opposite view, though we are not in a position to say whether he is intimately acquainted with shipping problems. "The opening of too many ports in India, instead of being an advantage to the Hajis, would be a distinct disadvantage, as it would tend to dissipate the energies devoted to their care and convenience".

201 This appears to us to be a sound argument, but, when commercial and other considerations are also thrown into the scale, the position is beyond doubt A company carrying pilgrims to the Hedjaz cannot, as all witnesses admit, be run on anything but business lines It cannot be expected to run ships half-full direct to Jeddah from ports where only a small number of pilgrims are available at a time, and, if a ship calls at more than one port, it must necessarily be at least two days longer in reaching Jeddah and this makes it unpopular with the pilgrims themselves and causes extra expense to the company, whose ship may thereby also be precluded from making an additional trip during the short period of the pilgrim season

202 **Direct sailings.**—Even the existing practice, by which more than half the pilgrim ships sailing from Bombay to Jeddah call in at Karachi *en route* to pick up additional passengers, is objected to—and objected to on reasonable grounds—by pilgrims travelling from both ports, and could never survive but for the commercial rivalry of the companies concerned Instead of two ships of rival companies, each getting half its complement at Bombay and half at Karachi, it would clearly be not only more economical but also more comfortable for the pilgrims, for the ship of one company to take all the Bombay pilgrims and sail direct, and the ship of the other company to do the same at Karachi, and we have actually proposed in paragraph 128 that, except in certain cases such as that of the first boats of the season, steps should be taken to enforce such direct sailings

203 **Karachi the only port?**—So convinced are we that the concentration of effort in as few ports as possible is the correct policy that we have seriously considered the closing of all ports save *Karachi to pilgrim traffic* Karachi has peculiar advantages and among other things possesses ample land on which accommodation for an unlimited number of pilgrims could be provided. It would also be possible, if there were only one port of embarkation, to provide an adequate staff under supervision of so superior a kind, that it would really be able to "protect" pilgrims satisfactorily. The chief reason why we have decided not to press for a single pilgrim port only, and that at Karachi, is that the approach by rail to Karachi involves a journey of nearly a day through country where the climate is excessively hot in summer and cold in winter; but it must also be admited that it would involve a very lengthy journey by land or sea or both for pilgrims from

south of India to reach it. From the pilgrims' point of view, port with all the necessary facilities is clearly better than a n without any.

204. **Advantages of concentration.**—One of the principal bene-ts of concentrating the shipping in one or two ports is that the ' from those ports can be made much more frequent and lar, so that, even if a pilgrim comes to the port without know-ng exactly the date on which a particular ship is to sail, he will ot be detained there more than a few days When only one two ships in a year sail from a particular port, the pilgrims aturally have to wait on an average considerably longer, and those ho have no exact information as to the dates of sailing naturally refer to go to other ports, where they know that, if they miss ne boat, another will be available It is quite certain therefore n general grounds that the proper policy, in the interests both f the pilgrims and the shipping companies alike, is to open as ports as possible for the pilgrim traffic It is hardly necessary o refer to the analogy of the European mail traffic to illustrate his point We are ready to agree that, in the event of any teamship company in the future being prepared to run a regular ervice for pilgrims to the Hedjaz on the lines of the services rom the Netherlands East Indies, the question of opening further rts might be reconsidered, but for the present there is no pros-ect of such an event occurring and the opening of ports, at which o ships would be available, would be worse than useless.

205 **Opening of other ports—Madras and Cochin.**—Suggestions ve been made to us for opening the ports of Madras, Cochin nd Chittagong, as well as keeping Calcutta open. As to Madras, tatistics show that on an average not more than 600 pilgrims go r year from the whole Presidency Of these pilgrims, half are rom the west coast and the other half from other districts of the Presidency The port of Cochin would not be very much rther from Jeddah than that of Bombay, but, assuming that it ere to be opened, it is certain that not even all the pilgrims from the Madras Presidency would go by that route, as, at any rate from certain districts, train services to Bombay are much better than those to Cochin It would, of course, be impossible for a ship sail from Madras, touch at other ports along the coast to pick p pilgrims and finally sail direct from Cochin, as this would involve a journey of at least twenty days at sea for the Madras pil-ims Madras witnesses were disposed in the end to recognise he impracticability of opening a pilgrim port in their Presidency, and we note that, at the meeting of the Shams-ul-Islam Sangam at Adirampatnam on the 26th and 27th August, 1920, a resolution was passed to the following effect –

"Instead of creating Madras a pilgrim port it would be more advisable to run a special train to Bombay and

send the pilgrims straight to the jetty where they can board the ship and thus avoid the trouble and expense of staying in Bombay. All preliminary arrangements as to passports, buying ship tickets, inoculation, etc , should be done in Madras prior to their departure for Bombay."

206. **Chittagong as a pilgrim port.**—As to Chittagong as already pointed out, the sea journey to Jeddah would be practically of the same duration as that from Calcutta, and it would be particularly convenient for the districts of Chittagong and Sylhet, from which a considerable number of the pilgrims from Eastern Bengal and Assam are recruited, while it would be almost as convenient as Calcutta for most of the other districts in Eastern Bengal, and ample land is available for the erection of a camp, etc. On the other hand we understand that the reason why Chittagong port was closed after the season of 1903 was that no pilgrims would go from it. (See Proceedings of Council of the Governor General, 20th March 1913, p 622) The remarks of the Government of Bengal as to the port of Chittagong are not without their humorous side They are as follows

"It is curious to note that the local Haj Committee there favour the view that the port of Calcutta should be closed, yet they strongly press that the port of Chittagong should be open for the pilgrim traffic instead. The Magistrate thereon remarks, 'this suggestion is hardly consistent with the reasons for the unpopularity of Calcutta as a port of embarkation, since the voyage from Chittagong would be longer than that from Calcutta *This only shows that the Muslims of Chittagong have a motive of their own and they need not be taken seriously* "

207 **Calcutta as a pilgrim port.**—It is correct, however, that nearly half, and sometimes more than half, of the Indian pilgrims sailing to the Hedjaz every year hail from the districts of Eastern Bengal and Assam. Those from Assam are not in any way bound by sentiment to the port of Calcutta, and we have been informed by a responsible witness on their behalf that, owing to the longer sea journey, not a single pilgrim from Assam will sail from Calcutta, if he can avoid it Nevertheless, the number of pilgrims contributed by Bengal alone does entitle Calcutta to the most careful consideration as a pilgrim port. Before it was closed in 1897, the numbers of pilgrims sailing from it are believed to have been as follows·—

1892	753
1893	353
1894	*Nil*
1895	48

(See Proceedings of Council of Governor-General, 20th March 913, page 622.)

.. it was opened in 1926, the pilgrim traffic from Calcutta has een as follows :—

1926 . .	Two vessels, with a capacity of 3,040, carried 884 pilgrims
1927 . .	Two vessels, with a capacity of 2,568, carried 2,166 pilgrims.
1928 . .	One vessel with a capacity of 940, carried 379 pilgrims.
1929 . .	One vessel, with a capacity of 1,605 carried 1,006 pilgrims.

208. It will be seen that in no case was all the accommodation ..ailable utilised, and that in 1926 and 1928 the ships sailing carried ·ss than half their full complement. In 1927 there were vacancies some 400 pilgrims and yet the rush of pilgrims was so great at Bombay and Karachi during that year that the Bombay Government had to allow excess numbers to be carried by the last two pilgrim ships leaving those ports, and, in spite of this measure, some 400 or 500 pilgrims already gathered there could find no accommodation on board and actually missed the pilgrimage If the S.S. "Takada", instead of sailing in that year once from Calcutta, had sailed twice from Bombay or Karachi, she could have done so in the same time and, without any violation of the obligations of the Anglo-Dutch Agreement, accommodation for every pilgrim desiring to sail would have been available The alleged reason for pilgrim ships sailing from Calcutta not having been full is that it was not possible to give adequate publicity to the dates of sailings, particularly in view of the difficulty of persuading the steamship companies to provide ships from Calcutta. It is also stated that the muallims are in the habit of dragging away the pilgrims to Bombay in the hope of getting concessional fares and that the steamship companies have on occasions arranged their fares so as to give colour to this hope There may be considerable truth in these suggestions

209 **Arguments pro and con.**—The reasons advanced by the representatives of the Bengal Haj Committee in favour of keeping Calcutta open are the following :—

1 The Bengali pilgrim is generally ignorant of any other language except his own, and, if he sails from Calcutta, he will be able to get on with his own language until he is safely on board

2 Pilgrims of other classes such as Afghans, Persians, etc., when they sail in the same ship as Bengalis, are in the habit of terrorising them and no such pilgrims ... from Calcutta

3 It would be easier to arrange for feeding pilgrims from "hotels" and preventing private cooking on board, as all the pilgrims would be used to the same food

The reasons against keeping Calcutta open are.—

1. The journey by sea is seventy per cent. longer than from Bombay and therefore involves seventeen days at sea instead of ten, assuming ships of equal speed. The Bay of Bengal is liable to cyclonic storms in various seasons of the year, and ships travelling from Calcutta to Jeddah have to run this risk in addition to that of rough weather in the Arabian Sea, which is shared by boats from Bombay and Karachi.
2. It is believed that for these reasons a very large percentage of pilgrims from Bengal prefer to travel from Bombay with all its present discomforts, and that they would almost unanimously prefer to do so, if those discomforts were mitigated
3. The financial reason *i e*, as the Bengal Government admit in their written reply, the steamship companies "can make more money by sailing a ship from Bombay"
4. In any case it would only be possible to sail two or three ships from Calcutta just in the height of the pilgrim season and their diversion for that purpose would mean that they could only make one trip, whereas they can make two or even three from Bombay or Karachi

210 Dealing with the arguments in favour of Calcutta, we admit the validity of the second and third points—that by keeping the Bengali pilgrims to themselves they would suffer less oppression and it would be easier to arrange for a standard menu The only support given to keeping Calcutta open from outside Bengal is from such witnesses as Maulana Syed Sulaiman Nadvi of Azamgarh and Haji Rashid Ahmad Sahib of Delhi, who agree in recommending, "that pilgrims from Bengal and Assam should be compelled to sail from Calcutta, whether they like it or not, and should not be allowed to mix with pilgrims from other parts of India". This shows that the dislike of Bengali pilgrims for other pilgrims is not entirely one-sided, but we do not imagine that the Bengal Government or the Calcutta Haj Committee would be prepared to accept this proposal. As to the argument that in Calcutta the Bengali pilgrim is among his own kind, we can only say that the pilgrims from Eastern Bengal whom the Committee questioned on boardship on their return to Bombay, while expressing a preference for sailing from Bombay, stated that Calcutta was as "foreign" to them as Bombay, though it is true that others who

had sailed on half-full ships from Calcutta expressed their satisfaction with that route. Maulana Akram Khan Sahib pointed out in his evidence before the Committee that the musafirkhanas in Calcutta are not only not specially reserved for pilgrims, but are situated in a part of the town where the Bengali language is not commonly spoken. This may be an exaggeration, but in any case the Bengali pilgrim cannot expect to get his own language only spoken when he arrives in the Hedjaz, and there the conditions must be even more "foreign" to him than those met with in Bombay

211. Turning now to the arguments against Calcutta, we have already quoted the remarks of Maulvi Mohammad Abdulla of Sylhet and Maulana Syed Ismail Ghaznavi of Amritsar to the effect that every extra day on boardship is "a penalty to the Haji". The conditions involved by travelling for forty hours on a crowded train from Calcutta to Bombay are no doubt uncomfortable, but they are comfort itself when compared with those involved by seven days extra in the between-decks of a pilgrim ship, especially in a sea liable to severe storms, more particularly so when at least ninety per cent of the pilgrims are unused to travelling by sea. It is argued that the period during which the Bengali pilgrims have to wait in Bombay must be taken into account We agree that under present conditions they do not infrequently have to wait an unreasonable time there, but on the other hand, if the present conditions continued and there were three sailings from Calcutta and seventeen from Bombay, it is admitted by the representatives of the Calcutta Haj Committee themselves that on an average the pilgrim would have to wait in Calcutta five times as long as in Bombay We propose, however, by the measures already suggested, to reduce the wait in Bombay to two or three hours only in the case of special trains and to one or two days in other cases

212 **Is Calcutta popular as a pilgrim port?**—The next question is, do the majority of pilgrims from Bengal and Assam prefer to sail from Calcutta or from Bombay? The Bengal Government in its written reply gives details of the opinions on this subject which it has collected from the Haj Committees and the District Officers throughout Bengal We have no information as to the exact form of the reference by which the Government of Bengal elicited these opinions but we have been informed by it that it did not think it necessary to explain therein the financial difficulties involved and the fact that pilgrims sailing from Calcutta must on *a priori* grounds be prepared, in addition to being seven days longer at sea, to spend more on the pilgrimage than if they sailed from Bombay and Karachi From the replies received, it appears that four Commissioners out of five and twenty-one District Magistrates out of twenty-six agreed, after consulting the local Haj Committees, as to the desirability of keeping Calcutta open as a pilgrim port The evidence given before us by the representatives

of important Muslim organisations in Bengal, such as the Jamiat-ul-Olama-i-Bengala, was to the same effect. We can only say that we believe that the result would be very different, if it were possible to take an actual census of opinions from those who have performed the Haj As already stated our Committee, both collectively and through its individual members, questioned a large number of Bengali pilgrims on the subject, while they were actually on board a ship on their return at Bombay, and found that certainly a majority preferred to travel *via* the latter port, Mr Butler, the Deputy Commissioner of Police in charge of the pilgrim traffic in Bombay, stated, "I do know that pilgrims would prefer to travel from Bombay in order to avoid the extra sea-voyage My opinion to this effect is derived from the opinions of the pilgrims themselves" Similarly Mr Serang, himself a sailor, "a Bengali pilgrim unused to the sea would be well-advised to go *via* Bombay", and Maulana Mohammad Irfan, Financial Secretary of the Central Khilafat Committee, who has himself been a Professor in a madrassa in Bengal and claims to be well acquainted with the language, "I have conversed with many pilgrims from Bengal and I understand that they are as a whole not willing to sail from Calcutta, owing to the rough weather and the longer time they have to spend on board" So also Khan Sahib Haji Shaikh Mahmood Hassan Sahib of Barh (Patna) "I have had a talk *with* lots of Bengali Hajis and they prefer to go *via* Bombay rather than Calcutta" Even Mr H S Suhrawardy, M L C., while telling us that all the Muslim members of the Bengal Legislative Council were in favour of keeping Calcutta open, admitted, as far as the pilgrims themselves were concerned, "If they were assured of getting a boat ready in Bombay, they would prefer to go to Bombay"

213 It is true that we found six or seven gentlemen of position in Bengal who had actually sailed from Calcutta and still expressed a preference for that route, but they were generally persons who had sailed as saloon passengers, or, if as deck passengers, on one of the occasions when half-empty ships sailed from that port. On behalf the Assam pilgrims, we have the assurance of Maulvi Mohammad Abdullah of Sylhet and others that not one pilgrim from Assam would willingly sail from Calcutta, if he could go *via* Bombay, and the actual figures given in the reports of the Protector of Pilgrims at Calcutta for the two years 1926-27 appear to some extent to bear out this theory, though it is to be noted that Maulvi 'Arifur Rahiman of Dacca, himself thrice a Haji, contests its truth

214. There is also the undeniable fact that no pilgrim ship has ever succeeded in getting a return load of pilgrims from Jeddah to Calcutta and for this reason the Haj Committee, Calcutta, agrees that the port should be closed for the return journey. The

· to the Government of India, dated
l that the pilgrims returning from
.ore advantageous to disembark at
Karachi or Bombay than at Calcutta, but in their reply to the Committee's Questionnaire they state that they can see no reason why Calcutta should be closed for returning pilgrims, and that the reason why no pilgrim vessel ever returns direct to Calcutta is the shipping companies' unwillingness to run direct steamers on the ground *that the number of pilgrims from Calcutta is small* As against this, we have the fact that Calcutta is the home port of most of the steamers engaged on the run, *e g.*, during the current year, the Mogul Line S S. "Rahmani" returned direct with pilgrims from Jeddah to Bombay and then proceeded in ballast to Calcutta. Similarly in 1927 the "Takada" returned to Bombay with some 300 pilgrims holding return tickets to Calcuta, but all the Calcutta pilgrims preferred to disembark at Bombay rather than continue the journey by sea to Calcutta. It is also a very common thing for Bengali pilgrims booked to return *via* Bombay to disembark at Karachi on their return journey and undergo four days journey by train at considerable extra expense rather than two days by sea and two days by train *via* Bombay

215 On the whole, the evidence appears to us to point conclusively to the fact that, whatever may be the present opinion of the Bengal Government, the Bengal District Officers and Haj Committees on the point, a considerable majority of the pilgrims from Bengal prefer—and very strongly prefer—even under the present circumstances, to avoid the longer sea journey by sailing from Bombay It is to be noted that in 1913 the Bengal Government opposed the opening of Calcutta as a pilgrim port mainly in the belief that pilgrims would not use Calcutta and Chittagong, and the Hon'ble Sir Harcourt Butler in replying to Sir Ibrahim Rahimtoola said, "I don't know whether the Hon'ble Member would be prepared to use compulsion to make the pilgrims go to Calcutta or Chittagong · but without compulsion I do not think that the opening of those ports would have very much, if any, effect upon the congestion in Bombay"

216 **Financial considerations.**—The financial argument is however the strongest of all All the steamship companies at present engaged in the trade have lost heavily almost every time they have sailed a ship from Calcutta, are unwilling to do so in the future, and have been pressing for the closure of Calcutta as a pilgrim port The return fare from Calcutta has of recent years been nominally Rs. 250, though owing to steamers not filling some pilgrims have been booked at concessional rates The maximum return fare from Bombay has been Rs 195 The third class single fare by train from Calcutta to Bombay is Rs 17/1/6, *i.e.*, Rs. 34/3/- return If this amount be added to the return fare

from Bombay, it will be seen that the return journey by that route is, even with the existing fare from Calcutta of Rs. 250 return, about Rs. 20 cheaper. But the fare of Rs. 250 return from Calcutta is obviously not a paying fare in comparison with the fare of Rs 195 from Bombay In the former case the shipping companies have to carry the pilgrim for thirty-four days. in the latter for twenty days only and, as Mr Hussainbhoy A Lalljee (M. L. C., Bombay) states, "commercially a company would be compelled to charge a fare one-and-a-half times as great for the return ticket from Calcutta as from Bombay or Karachi," *i.e*, if the fare from Bombay were Rs 195 return, that from Calcutta should be Rs. 292 return and not Rs. 250 Even the representatives of the Bengal Haj Committee admit that "on *a priori* grounds this would make it reasonable for the fare from Calcutta to be proportionately higher" This is a point which the Bengal Government in its otherwise exhaustive reply have failed to meet As already stated, it has admitted that the shipping companies can make more money by sailing a ship from Bombay. Various advocates of Calcutta's claims, when faced with this problem, have been able to suggest no alternative save that Government should charter ships to sail from Calcutta The representatives of the Anjuman-i-Islamia, Dacca, go so far as to say, "Government should be asked to take Hajis at concessional rates. This concession should be given to pilgrims from Calcutta only and not to pilgrims from Bombay and other provinces"

217 It has been argued that, as the passenger fare from Calcutta to Europe is no greater than that from Bombay to Europe, the same should be the case with the pilgrim fare to Jeddah, but this argument neglects the fact that the main business of the ships sailing from Calcutta to Europe is to carry cargo rather than passengers, whereas, as far as the pilgrim traffic is concerned, the element of cargo is practically negligible Actually the passage rates from Bombay to Europe are probably higher than those from Calcutta to Europe, because they connote a more expeditious and comfortable journey on a ship which caters for *passengers rather than cargo.*

218 Again, a pilgrim ship sailing from Bombay or Karachi even comparatively early in the season can expect to get a fair complement of passengers. During the current season (1929) practically every ship sailing from those ports, except the first and the last, had a full complement. This is because the pilgrims come from all parts of India and beyond. The Bengali pilgrims on the other hand, being poor, desire to sail as late as possible. As Haji Syed Saadat Ali Sahib of Calcutta says, "we could not expect to get a full ship in Calcutta till the 15th of Shawwal, *i e.*, about 52 days before the Haj. I agree that a ship cannot make two trips from Calcutta, but can do so from Bombay". So Khan Bahadur

Maulvi Hemayetuddin Ahmed, B L , of Barisal (Bengal), states, "I do not think it would be possible for the same ship to sail from Calcutta to Jeddah, return to Calcutta and sail back to Jeddah in time for the Haj. The Bengali pilgrims go after Ramzan". As a matter of fact, if the list of the sailing in the past years be scrutinised, it will be seen that from Bombay and Karachi most ships have made two trips and some three. If therefore a shipping company can make two trips to Jeddah from Bombay or Karachi with a fairly full complement of passengers earning Rs. 159 twice for each berth, it is obviously absurd to ask it instead to make one trip from Calcutta earning Rs. 250 per berth only. If it were possible for it to sail from Calcutta early enough to enable it to make a second trip from Bombay, the position would be different, but, as has been stated, it is admitted that the Bengali pilgrims cannot be persuaded to sail till a late period in the season.

219 **Recommendations.**—We are satisfied that, from the business point of view, it is as unreasonable to sail pilgrim ships from Calcutta to Jeddah as it would be to attempt to divert the ordinary lines of communication between India and Burma from Calcutta and Madras to Bombay When this is combined with what we believe to be the unwillingness of the Bengali pilgrims to sail from Calcutta, we think that a very strong case is made out for the immediate closing of the port In view, however, of the very strong sentiment which exists in Bengal, we would prefer to allow the port to remain open, until representative Muslim opinion and the Bengal Government are satisfied on the subject Keeping the port open will not involve any extra expense to Government, as in any case we are of opinion that a Haj Committee with a full staff is necessary in Calcutta We were informed in Calcutta that a new shipping company is prepared to come into the trade, and we think that this should be insisted upon as a condition, as, if the coming season proves to be a "Haj-i-Akbar", it will be necessary for all the ships of the existing companies to be employed from Karachi and Bombay if there is to be no serious breakdown We would suggest that the Calcutta Haj Committee should in the meanwhile endeavour, in what we believe to be the true interests of the pilgrims, to get over their sentimental bias and give a fair trial, by booking accommodation in blocks or even whole ships at Bombay and despatching their pilgrims by that route by special trains, to the system which we have advocated.

CHAPTER XIII.

Organisation in India.

220. **Haj Committees and Protectors of Pilgrims.**—At present the principal organisation, whose primary function it is to take an interest in matters pertaining to the Haj and to act as guide and adviser to pilgrims generally, is that of the Haj Committees at the ports of Calcutta, Bombay and Karachi, re-inforced by the Protectors of Pilgrims and their establishments. It is true that other associations, *Anjumans* and *Jamaats*, etc., both throughout India and at the ports of embarkation, have been prepared to offer advice and assistance to pilgrims and in many cases have actually done good work in this connection, but for the most part they are not organised with special reference to the pilgrimage and are not in close touch with the official organisation.

221 **Haj Committees—History and present constitution.**—The Haj Committees at Bombay and Karachi were established by the Government of Bombay by executive order in 1908. Their functions as prescribed by that order were as follows —

> "To superintend the arrangements for the reception and despatch of pilgrims from Bombay and the repatriation of such as are stranded at Jeddah, as well as otherwise to assist pilgrims on their journey to and from Mecca "

The Haj Committees at Calcutta and in Bengal were, we understand, started some sixteen years ago, as part of the efforts which were then made by the Government of India to obtain funds for the relief of distressed pilgrims, but the importance of the Calcutta Committee has naturally increased considerably since that port was opened for pilgrim traffic in 1926 At the same time that district Committees were started in Bengal, attempts were made to start similar Haj Committees in other provinces; but our enquiries show that elsewhere than in Bengal, and even in most Bengal districts also, these attempts were a failure and, though in certain places, such as parts of the Madras Presidency, the Committees may still exist on paper, they have, without exception, to all intents and purposes ceased to function The Committee started at Patna survived for some years, but, after the withdrawal of the financial support of the Bihar and Orissa Government some few years ago, it also expired. Nowhere have the Committees been more than advisory and consultative bodies whose function it was to assist the authorities charged with the executive control of the pilgrim traffic. In the districts they never had very much to do, certainly not enough to sustain their interest in the work. Most of them never met as Committees, though occasionally the members were asked to collect funds for distressed pilgrims or

conevy information to would-be pilgrims, with whom, however, there was no method of bringing them into touch. The Committees at the ports are still functioning and within certain limits doing satisfactory work. They consist in each case of about 15 members, all of whom owe their selection to official nomination. The Commissioners of Police are ex-officio Chairmen of the Committees in Bombay and Calcutta and are also executive heads of the Pilgrim Departments in those ports, the bulk of the work being, however, done by the Deputy Commissioners of Police in charge of the Ports In Karachi, the Pilgrim Department is in charge of the Collector and the constitution of the Haj Committee there is slightly different, as it has been given the power of electing its own Chairman, but even there it retains its purely advisory capacity

222. **Protectors of Pilgrims.**—The Protectors of Pilgrims in all three ports are Muslim officers appointed by Government, their duties being, according to the special Bombay and Bengal Acts, "to assist the Commissioner of Police in giving effect to the provisions of the Act and advise and generally assist pilgrims during their stay in the place for which they are appointed and exercise supervision over the proceedings of licensed pilgrim-brokers" Their legal powers are practically confined to power to inspect pilgrim ships and license pilgrim-brokers, a profession which is, however, in actual fact no longer recognised, but they are also virtually responsible for the supervision of the vaccination of pilgrims as well as for the preparation of pilgrim passes and the disposal of the effects of pilgrims dying *en route* or in the Hedjaz They are assisted by a small permanent staff which is augmented, as need arises, during the pilgrim season, and are supposed to operate in consultation with the local Haj Committees in all suitable matters. The Protectors, if specially addressed, do attempt to provide intending pilgrims with information as to the probable dates on which ships will sail and other matters connected with the pilgrimage, but in ordinary cases they do not come into contact with the pilgrim any sooner than the Haj Committee do, *i e*, not until he has reached the port of embarkation, when either he is too far committed to benefit by advice, or the Protector is too busy with the issue of passes or his other routine duties to offer him any individual attention

223. **Defects of present organisation.**—The responsibilities of the Commissioners of Police are multifarious and preclude their taking a very active personal interest in the affairs of the pilgrimage Further, the department, being official, naturally finds it difficult to co-operate with non-official organisations which, while they may earnestly desire to work for the benefit of the pilgrims, may in other matters have a political complexion, and is thus deprived of assistance which might, in other circumstances, have

proved most valuable. The same consideration militates against the nomination to membership of the Haj Committees of persons who have obtained prominence in the world of politics, and, even if such nomination be proposed, may possibly prevent the person concerned from accepting office Even the most friendly critics of the present organisation, while maintaining that it has derived certain benefits from its official connection, and while considering it advisable that some form of official control should be perpetuated, have pressed for a reduction in the official element and recommended that a majority of the members of the Haj Committees should be elected and that the Committees should be given power to control and direct the activities of the Protectors Many witnesses have recommended the reconstitution of the Committees on an elective basis "with full powers"—but, when asked to be more explicit, have ordinarily on reflection admitted that it is not possible to givee such Committees power to control the acts of such Government officials as the Port Health Officers and the Ship Surveyors, who must, of necessity, obey the instructions issued to them by the Central Government, and that, even in such matters as the issue of pilgrim passes, Government must retain some form of control, if its guarantees are to be respected by foreign Governments

224 **Recommendations.**—How the present organisation can best be improved is a matter to which we have given the most careful consideration and we have discussed various alternative schemes at considerable length We desire to abstain from criticism of the Committees as at present constituted Many of their members have individually devoted much time and money to improving the lot of the pilgrim, but we are agreed in believing that, if these Committees are given more responsibility, it will be reasonable to anticipate that they will be capable of a more active and sustained interest in their work and, while agreeing that they must continue to act in the closest co-operation with other civil authorities, we believe it to be possible so to define their sphere of duty as to prevent any serious conflict of authority. Warned by the history of the past, we desire to avoid the error of constituting committees where there is not enough work to keep them fairly busy We make the following proposals.—

225. **Port Haj Committees—their composition.**—The organisation at the ports of embarkation must necessarily be the most important link in the chain. The number of "Hajis" from Bengal and Assam is so considerable that, even if the port of Calcutta be eventually closed for pilgrim traffic, we are satisfied that it will be reasonable and proper to maintain an organisation there to assist local pilgrims sailing from Bombay or Karachi. We are of opinion that the Haj Committees at Calcutta, Bombay and Karachi should be reconstituted with a membership of twenty-five members. Eighteen of these members should be elected in

accordance with approved byelaws by various Muslim associations and Anjumans, representing all shades of Muslim opinion, and by the municipal corporations of the ports concerned It is desirable that a considerable percentage of the representatives so elected should themselves have performed the pilgrimage, but we do not feel it possible to prescribe any definite percentage In order to provide on the Committee a percentage of members with an up-to-date knowledge of the conditions of the pilgrimage, the eighteen members elected as above should co-opt two members who should have performed the pilgrimage during recent years. Five members will be nominated by Government and should be selected from such officials as the Commissioner of Police, the Port Health Officer, the Chief Executive Officer or the Health Officer of the Corporation, a representative of the principal railway serving the port and a representative of the Port Trust. If available, a suitable lady might be nominated in the place of one of the officials. The exact bodies who should be asked to select the non-official members will vary in the case of each port We submit a statement, Appendix D, showing approximately the composition suggested in the case of Bombay, Calcutta and Karachi. Some witnesses have recommended that all orgnisations with any political bias should necessarily be excluded from the right of election We consider, however, that there is no reason to assume that it is impossible for a Muslim, who has adopted a particular political attitude, to divest himself of that attitude in dealing with a non-controversial matter such as the Haj and therefore we do not endorse that view We have had many suggestions to the effect that regular elections, on the lines of those to legislative and municipal bodies, should be held to the Haj Committees, and it has even been suggested that one of the electoral bodies should be composed of all those who have performed the pilgrimage in the province We are satisfied that such a procedure would be too elaborate and expensive

226 **Their powers.**—The Port Haj Committees should have a life of three years and should be constituted by an Act of the Legislature on the lines of a municipality or local board We suggest that for this purpose the Bombay Protection of Pilgrims Act, (No II of 1887), as amended by Bombay Act No V of 1915 and the Bengal Protection of Muhammadan Pilgrims Act, (No I of 1896), as amended by Act II of 1929, should be consolidated into one Act of the Central Government This Act should embody such provisions as are necessary to enable the Central Government to constitute Haj Committees in any port or province where it may be satisfied that such action is desirable The business of these Haj Committees should be to concern themselves with all matters which may affect the pilgrimage to Mecca and to study and provide for the assistance and comfort of pilgrims undertaking that pilgrimage, not only, as the Protectors are supposed to do at present.

when the pilgrim is at the port of embarkation, but also from the time even before he leaves his home until he returns to it. They should have authority to spend the funds at their disposal on any matter they consider necessary for this purpose, whether within or without the limits of their port or province. We do not consider it likely that any conflict of jurisdiction will arise, as all three Haj Committees will endeavour to co-operate with one another to the utmost possible extent. The Committees should be in close touch with the Government departments dealing with various matters in connection with the pilgrimage, and should also arrange to work in consultation with the shipping companies engaged in the pilgrim traffic, inviting representatives of those companies to attend their meetings, whenever necessary. They should have authority to visit and inspect pilgrim ships at the time of their arrival and departure, either as a Committee or by appointing a Sub-Committee for the purpose. Similar sub-committees should be appointed to inspect pilgrim ships with the Ship Surveyors at the time they are undergoing survey and to make suggestions to them in connection with the carrying out of the survey, so as to improve the comfort of the pilgrims. They should also be responsible for the licensing of muallims and for making special arrangements for the transit of pilgrims throughout India, both on the way to and on return from the Haj, for their reception and accommodation in the ports of embarkation and for assisting them in every possible way. It should also be recognised that any authority competent to sanction prosecutions under section 172 of the Indian Merchant Shipping Act, or under any other Act which may be of special importance to pilgrims, should be prepared to consider carefully any suggestions made by the Haj Committees in connection with the propriety of prosecution for the breach of any rule or law affecting pilgrimage.

227. **The Chairman.**—Many witnesses have suggested that the Muslim Minister or Executive Councillor in each province should be the *ex-officio* Chairman of the Provincial Haj Committee, but we are satisfied that, in the case of the Port Haj Committees at least, this would not be a desirable arrangement, as the work involved is likely to be so considerable as to make it impossible for a Member or Minister, who has already adequate responsibilities, to undertake it. We therefore recommend that each Haj Committee should elect its own Chairman, either an official or a non-official, as it may prefer.

228. **The Executive Officer.**—The administrative duties of the Port Haj Committees should be carried out by an *Executive Officer* who should be a Muslim and take the place of the present *Protector of Pilgrims*. We have considered various methods of appointing this Executive Officer and, while we recognise that appointment by Government in such cases has certain material advantages, would

refer that the Executive Officer should be appointed by the Haj 'ommittee itself, subject to the approval of Government. He hould hold office in the first instance for a period of five years nd be only removable from his post in the event of the Committee oting to that effect by a two-thirds majority, i.e., by not less than xteen votes. The Executive Officer of the Committee should ave the legal powers given to the Protector under the present local Bombay and Bengal Acts and should serve as secretary of the 'ommittee Of the three Executive Officers of the Port Haj Com-mittees at Bombay, Karachi and Calcutta, the Officer of the ombay Committee should be of a superior rank, corresponding to at of a Deputy Collector, on a pay of approximately Rs. 500 to 's. 700, and it should be recognised as part of his duties to visit other provinces and secure the co-ordination of effort and arrange-ts generally. The other two should be of a rank corresponding that of a first grade Mamlatdar in the Bombay Presidency, i.e., receipt of a salary of about Rs. 275—15—350 per mensem. hey should all draw conveyance and house allowances as at pre-ent and should be subject to the ordinary Government rules, being uired to pass a medical examination before appointment and to retire at the age of fifty-five in the ordinary course, i e., in the event of a special extension not being granted. An intimate knowledge of the vernaculars in use by pilgrims passing through the port should be an essential qualification.

229. We have recommended that these Committees should be constituted by an Act of the Legislature, because it will be neces-sary for them to have custody of public funds, but, if the necessary legislation is likely to be delayed, we would suggest that in the meanwhile the existing Committees be reconstituted in the manner proposed by executive order, and we are satisfied that the experi-ence that would thereby be gained would be valuable in facilitating a decision as to certain points for which it might be difficult to legislate without such experience

230 **Staff.**—The staff employed under the Port Haj Committees should be mainly out-door staff, specially qualified by a colloquial knowledge of the vernaculars used by pilgrims. It may be less in number than the present staff, as it will not be, as at present, mainly responsible for the preparation of passes and for vaccina-tion. The Chairman of the Committee should have authority to make appointments to all posts carrying a pay of Rs 100 per mensem and under, subject to his making a report in respect of each appointment to the Committee All appointments on a pay above Rs. 100 per mensem should be made by the Committee itself. At present a whole-time lady assistant to the Protector is employed in Bombay We consider that her duties could be adequately performed by a lady doctor appointed for a period of three or four months only

231 **Minor details.**—As far as the present activities of the Protectors in preparing passes and disposing of the effects of the deceased pilgrims is concerned, we consider that the routine work of preparing passes in the few cases in which they will be issued at the ports and making enquiries as to heirs of deceased pilgrims might still be done by the Executive Officers of the Port Haj Committees, though it will be necessary for the final orders to be passed by the appropriate Government official.

232 The Committee should be given charge of Government pilgrim camps, wherever they are necessary It is not possible to give them charge of *musafirkhanas* such as those especially reserved for pilgrims at Bombay but we have no doubt that the trustees of those and similar institutions elsewhere will take pains to carry out any suggestions made to them by the local Haj Committee

233 The office of the Committee should be situated conveniently for the camp or *musafirkhanas* The present location of the offices of the Protectors in Calcutta and Bombay at a considerable distance from the places where the pilgrims are housed is a source of daily inconvenience The quorum of the Port Haj Committee should be eight and it should be incumbent upon it to meet quarterly throughout the year, and during the Haj season, (*i e*, four months before the date of the Haj and two months after it), at least once a month The Committees should publish a yearly report of their activities either in combination or separately

234 **Provincial and district organisation.**—The bulk of the work will, as at present, continue to fall upon the Port Haj Committees, but, if the position of the pilgrim is to be improved by giving him all the information and assistance he requires before he leaves his home, some up-country organisation will be necessary We would deprecate any attempt to form Haj Committees in all the districts of India, as the experience of previous attempts on the same lines shows that such a scheme would be doomed to failure. In each provincial headquarters we consider that a provincial Haj Committee should be formed more or less with the constitution suggested in the case of the Port Committees, but without any legal status Its functions should only be advisory and consultative and its chief duty should be to arrange for some person or organisation, conveniently situated, to get in touch with the would-be pilgrim at the earliest possible stage In some districts where the number of pilgrims is abnormally large, it is possible that there may be scope for the appointment of a district or a divisional Haj Committee, but in the majority of cases we are satisfied that it would be preferable for the provincial Committee to nominate either an existing Muslim organisation or an individual, if possible, one who has himself performed the Haj, to undertake the

luties of what we may call the "Haji's Friend" (*Rafiq-i-Haji*). No doubt heads of districts and sub-divisional officers would agree o assume this responsibility in default of any other suitable person, if they were requested to do so.

235. As has been suggested in paragraph 62, every application for a pilgrim pass should be immediately communicated to the 'Haji's Friend" or local organisation, nominated by the provincial Committee in this behalf This would render it possible for the . ial Committee, or some body authorised by it, to book kets for a number of pilgrims at one time and to arrange for their transit by special trains or otherwise to the port of embarkation. We consider that these provincial Committees together with the ganisations under them might reasonably be expected to be self-supporting in the matter of finance, but it would be open to the Port Haj Committees to place at their disposal funds adequate to enable them to organise in particular localities arrangements for the booking of tickets and for special railway facilities. The provincial Committees and the organisations under them would be responsible for seeing that all due publicity is given to the manual of instructions and the bulletins prepared by the Port Haj Committees from time to time

236. **Central Haj Committee.**—In addition to the Haj Committees at the ports and the organisation in the provinces, it will, in our opinion, be necessary to provide a centralised agency to keep Government in touch with the problems that arise and to advise on questions affecting the pilgrimage from year to year With this object we recommend that Government should constitute a Standing Haj Committee of the Central Legislature on the lines of the Standing Finance Committee. It would not be necessary to have more than nine members All proposed important changes in the rules and regulations should be put before this Committee and, among its other duties, it should be expected to meet every year approximately six months before the date of the Haj, representatives of the shipping companies and the Port Haj Committees being invited to attend this meeting either as special members or, if that is not possible, in an advisory capacity At this meeting a programme of sailings for the ensuing pilgrim season should be arranged for each port and the fares to be charged in respect of the steamer journeys, including food, should be fixed Any other matters affecting the coming Haj could also be discussed and the sums accruing from various sources allocated to the Port Haj Committees We are satisfied that the institution of such a Committee with a regular meeting at least once a year would go far to keep Government in touch with any difficulties which may arise and secure expeditious attention to any details in which the scheme proposed may be found to work unsatisfactorily

237 **Finance of the Port Haj Committees.**—At present the cost of the establishment of the Protectors of Pilgrims and all other expenses in connection with the department are met by grants from central revenues All sums accruing on account of the property of deceased pilgrims, whose heirs it is impossible to trace, are eventually credited to Government, who have also been receiving considerable amounts on account of the interest on deposits and meeting therefrom expenses in connection with the repatriation of destitutes and in part those on account of the special staff employed in connection with the deposit system. When the deposit system is made compulsory and universal, the number of destitutes should be very small, and the expenditure of Government on their repatriation, which on certain occasions, even in recent years has been considerable, should in future be negligible. The deposits will be paid by intending pilgrims into their district treasuries, and should by those treasuries be forwarded to a central account in the office of the principal Government Accounts Officer at the port of embarkation or to the branch of the Imperial Bank there In either case it should be possible to arrange that these deposits should earn interest until they are required for use. This interest should go to finance the Port Haj Committees in providing necessary comforts for pilgrims, and any sums now in the hands of Government on this account should be handed over to those Committees for that purpose The Indigent Pilgrim Funds at present in the charge of the Pilgrim Department should also be handed over to the Haj Committees and the present grants made in this respect continued Besides this, certain sums will be available as a result of the fees to be charged in the case of friends and relatives boarding the pilgrim ships or being present on the wharves at the ports of embarkation and from the fees levied for passes in those ports

238 We also consider that at first Government should finance the Haj Committees approximately to the extent of the average amount which they have spent during the last three years on the establishments of the Protectors of Pilgrims and other expenses which they will no longer be called upon to meet We realise that Government may have certain other expenses in connection with deposits and the issue of passes at ports, etc , which they will have to meet through another agency than that employed at present, but we consider that they should be generous enough not to take this fact into account in dealing with the financial aspects of the matter, and that in the future, if the Haj Committees, when they begin to function, find that they require further financial assistance, any application in that sense should be favourably considered. The Haj Committees, in so far as they will relieve Government of its duty of "protecting" pilgrims, are entitled to a subvention from Government to cover their costs. It is a little

it to define theoretically the exact limits of "protection", but we consider that the budgets of the Haj Committees should be ...ed by Government, and an investigation of individual items ..aring in those budgets will enable Government to decide what expenditure should be included under "protection" and what the Haj Committees may properly be expected to meet from other sources. If, on discussing their requirements and framing their budgets, the Haj Committees discover that the funds at their disposal are not adequate to finance their activities in those directions of providing facilities and comforts for pilgrims which Government cannot reasonably be called upon to finance, they should in the first instance appeal to the generosity of the Muslim public for assistance. Without practical experience it is difficult to estimate ..ctly what funds they will require

239. Some witnesses have suggested that a small fee should be levied from all pilgrims as a contribution towards the cost of providing comforts and other facilities, and that the fee should vary in accordance with the class by which the pilgrim travels, and be about Rs. 15, Rs. 10 and Rs 5 in the case of first class, second class and deck pilgrims respectively. We are not prepared to support this suggestion, at least unless and until the necessity for such action is proved to the satisfaction not only of the Port Haj Committees but also of the Central Haj Committee and Government.

240. **Publicity.**—Many of the hardships and difficulties suffered by pilgrims at present are due to their lack of correct information as regards the procedure they should follow, the dates on which steamers sail, the equipment necessary to perform the Haj and the conditions of travel To remedy this very serious defect, a properly organised scheme of publicity is required and we suggest that the responsibility for such publicity should rest in the first instance on the Executive Officer of the Bombay Port Haj Committee He should maintain a publicity bureau which should be charged with the preparation of a manual of instructions for pilgrims and for keeping it up-to-date in all material particulars. This manual should contain information regarding the formalities pilgrims have to undergo in connection with passes, tickets inoculation, embarkation, etc , the rights of pilgrims on board ships, the various fees and taxes payable in the Hedjaz, the number of days that pilgrims will take to reach Jeddah and return, the customs and other regulations there, the arrangements for and cost of transport of various kinds from Jeddah to Medina and Mecca, the medical arrangements at those places, the assistance that can be obtained from the Indian Pilgrimage Officer and medical officers at Jeddah and Mecca, the means by which money can be transmitted and all other matters which are likely to be of interest to the pilgrim We believe that efforts have already

been made by more than one private individual to publish books on these lines, and these and the official Manual should be of great assistance to the compiler. Copies of this manual should be supplied to the other Port and provincial Haj Committees, who will add any information which they may deem necessary to meet local circumstances. Copies, translated where necessary into local vernaculars, should also be made available to the district Haj Committees and "Haji's Friends" and also to officers issuing passes, where no such organisation exists, with the suggestion that fifteen minutes friendly conversation with the would-be pilgrim to explain the facts is likely to be of more assistance to him than merely to hand over to him a book which he very likely cannot read himself and in any case will hardly understand without such explanation.

241. In addition to this manual, a pilgrim bulletin should be published at intervals during the outward season, whenever it is necessary to supplement the information contained in the manual with up-to-date notes as to the fares fixed for the current season, the names of steamers advertised to sail together with particulars regarding the class of accommodation, the dates of sailings, arrangements for special trains, any changes made in the arrangements and any information affecting the current pilgrimage, whether referring to the Hedjaz or otherwise

242 The cost of publishing both the manual and the bulletins can partly be met from the revenue accruing from the advertisements of shipping companies and other trading concerns which may be included therein The best method of giving publicity to the information contained in the manual and bulletins may be left to the provincial Haj Committees, but there can be doubt that the Muslim Press would do its best to assist We would also note that one effective way which suggests itself to us is that copies of the manual and bulletins should be posted in the principal mosques and the Imams asked to draw the attention of their congregations to them

243 The Indian Pilgrimage Officer at Jeddah should communicate in good time to the Executive Officer of the Bombay Port Haj Committee any information regarding the coming Haj which it is considered desirable should be made generally known, so that arrangements can be made to give it suitable publicity. At present one of the minor worries in connection with the pilgrimage is that friends and relations at home get no news of those who have left for the Hedjaz until they return, and, in order to obviate this, the shipping companies should be asked to post on their notice boards telegrams reporting the arrival and departure of pilgrim ships, both on the outward and on the inward voyage, and communicate copies thereof to the Port Haj Committees as well as to the Press.

244. **Muallims—Their origin and present activities.**—We believe that the re-organization of the Haj Committees and the Pilgrim Department on the lines indicated by us, supplemented by a regular system of publicity, will go far to remove the pilgrim's present ignorance. But a gap would still be left, if measures were not taken to safeguard the pilgrim from misleading advice. This brings us to the "*Muallim*" or 'pilgrim guide', or as he is known in the Hedjaz, the '*mutawwif*'. This individual at present plays an important role in connection with the pilgrimage. At first, no doubt, his activities were confined to the Hedjaz itself and his principal business was to acquaint pilgrims with the appropriate prayers to be recited on particular occasions, as well as to arrange for their transport and see to their comforts while there. Subsequently his activities were extended so as to include the recruitment of pilgrims from foreign countries, and with this object it has been the custom for muallims to visit India and, as explained in Chapter VI, to encourage such recruitment by pointing out to possible pilgrims that their fathers and grand-fathers duly performed the Haj in accordance with the injunctions of the Prophet and that, if they failed to do so, their future state would be less blessed. Their sub-agents are generally known as "*Sabees*", while another form of muallim is the "*Hamledar*", who contracts for a fixed sum to take pilgrims to the Hedjaz and back and to feed and keep them while on the journey. Bengal is the happy hunting ground for the muallim in India. Indeed a considerable percentage of the muallims are Bengalis, *i.e.*, British Indian subjects, while others are Hedjazi subjects. As a result of long years of practice, India may be said to have become split up territorially into the jurisdiction of various muallims, and we believe that it is actually possible to purchase in the market the right to do the business of muallim in particular provinces or divisions. Instead of being, as it once was, a semi-religious occupation almost comparable to that of a maulvi, the business of muallim has become a purely financial proposition. There are, no doubt, instances where the business is still carried on straightforwardly and to the pilgrims' benefit, but it is equally certain that, as far as India is concerned, there are many instances where the direct contrary is more true, and, as the British Consul in his report for 1928 states, it is the general belief that the muallims "have a fine old tradition of extortion inherited from their fathers and grand-fathers". As far as the Hedjaz is concerned, the pilgrim who arrives without already having engaged a muallim is allotted, as a matter of course, to the firm which has traditional connections with the district from which he comes. In the not very distant past there was practically an entire absence of control over the activities of muallims in the Hedjaz, but this state of things has been remedied under the present regime and it is now recognised by all who have a knowledge of the facts that the

muallim is kept under very strict control in the Hedjaz A schedule of the fees which the muallim is authorised to recover on various occasions is published by the Hedjaz Government and prompt action is taken by that Government to punish muallims for misconduct, whether the complaints are received from a consular office or direct from the pilgrims themselves. It is desirable that adequate publicity should be given to this fact both by means of the official Manual and in any summary of instructions prepared by the Haj Committees for the guidance of pilgrims.

245 **Necessity for control.**—The question is whether any action can be taken to control the activities of muallims and their agents in India As far as Hedjazi subjects are concerned, the British Consul has informed us that he is always prepared to refuse a visa to India to any muallim who may be reported to him for proved misconduct. This, however, cannot be done in the case of muallims who are British subjects The Committee is unanimous in agreeing that the object to be aimed at should be to eliminate the muallim, as far as his business activities are concerned, entirely from India, such assistance as he now furnishes to pilgrims being supplied instead by the Haj Committee organisation which it is proposed to set up. As to his activities as a religious instructor preaching the injunctions of the Prophet that all who are in a position to do so should perform the Haj, there is no reason why he should not be given encouragement but, if steps are taken to diminish his financial profits, it is reasonable to assume that the numbers in India will diminish and the profession be confined to those who are fired by genuine religious enthusiasm We have heard from many witnesses accounts of the delinquencies of muallims at present operating in India and, no doubt, many of them are correct The Bengal Government is so satisfied that their activities are on the whole undesirable, that it has recently taken steps to license muallims under its special Act (Act No. 1 of 1896), which it has specially amended by Act II of 1929 for the purpose. While appreciating the object of the Bengal Government in taking this action, several members of the Committee have what they consider to be very strong reasons to doubt the success of the measures adopted The special Bombay and Bengal Acts were framed largely with the object of controlling pilgrim-brokers—a profession which it is possible legally to define with adequate preciseness to allow a prosecution to be successful. There are considerable difficulties in defining the profession of muallim with equal clarity. The definition given in Bengal Act II of 1929, "a person who offers for monetary consideration to act as a guide to pilgrims", etc., appears to us not entirely satisfactory. The Straits Settlements Government have adopted the alternative course of expanding the definition of "pilgrim-broker" so as to include muallims by the addition of a clause, "any person who directly or

indirectly for reward, gain, or expectation thereof advises or influences or attempts to influence any pilgrim on any matter relating to his pilgrimage". This course seems to us preferable.

246. Our object should, as already stated, be to substitute the organisation of the proposed Haj Committees for that of the muallims, as far as active assistance to pilgrims while in India is concerned. The Haj Committees should be responsible not only for supplying would-be pilgrims with all necessary information in connection with the pilgrimage before they leave their homes, but also, where they so desire, for purchasing their tickets for them and arranging for their transport to the port of embarkation. In certain cases it might be possible for the Haj Committees to engage and utilise the muallims as their paid servants in carrying out these duties, but, if the real responsibility for the welfare of the pilgrims while in India can be transferred as suggested, it is generally agreed that the trade of muallim, as it exists at present, will die out automatically Some of us would for various reasons have preferred to proceed with the scheme on these lines without taking any steps to license muallims, lest such action might erroneously be interpreted in some quarters as an attempt to interfere with propaganda for the Haj After discussion, however, we are agreed that some control of the muallims is desirable

247 **Legislation recommended.**—In dealing with the question of Haj Committees we have already suggested that the special Bombay and Bengal Pilgrim Acts should be consolidated into one Act. We recommend that powers be taken to license muallims and their agents under that Act on the lines adopted by the Government of the Straits Settlements The Straits Settlements Act makes no exception in the case of Arab or Hedjazi subjects, as the Bengal Act does, and in the circumstances we do not see why such an exception, if unnecessary in the Malay States, should be necessary in India It would simplify matters greatly to make the legislation apply to all persons of whatever nationality

248 The three Port Haj Committees should have authority to issue licenses and should arrange to communicate to each other cases in which licenses have been refused or cancelled for misconduct. The licenses should convey authority to carry on the trade throughout India They should be granted at a nominal fee, *e g* , one rupee, on the production of a certificate of good conduct either from the British Consul at Jeddah or from the chief Police authority of a province or division in India As one of the conditions it should be laid down that the muallim should act in consultation with the local Haj Committee in each district or division, or its representatives The licenses should be renewable yearly and, when applying for such a renewal, the muallim should produce a certificate of good conduct from a provincial Haj Committee or other such authority approved by the Port Haj Committee. If

any muallim of Hedjazi nationality is guilty of misconduct, the fact should be reported to the British Consul, in order that he may be refused a visa in future years Not only muallims and their *sabees* but also *hamledars* should be licensed and each license should bear a photograph of the licensee. The rules and conditions for licenses should be issued by the Government of India, after reference to the Port Haj Committees and consultation with the Central Haj Committee. We are of opinion that one of the conditions should be that every licensee should give a receipt in the vernacular known to the pilgrim for every sum of money, however small, received from him. It has been suggested to us by some witnesses that a heavy deposit, which would be liable to cancellation in the event of misconduct, should be taken from each muallim. We do not consider this necessary or desirable. The fact that licenses will not be renewed in the event of misconduct will, we are assured, have a very salutary effect.

CHAPTER XIV.

Miscellaneous.

249. We have dealt with the more important questions and the issues arising therefrom exhaustively in the foregoing chapters. But there are certain matters, *e g*, the procedure for the refund of passage money and the disposal of the effects of deceased pilgrims, the proposed new pilgrim ship rules and certain provisions of the Indian Merchant Shipping Act, which, though of comparatively minor importance, require separate treatment These are discussed in the succeeding paragraphs.

250. **Refund of passage money.**—At present under the provisions of section 206 (2) of the Indian Merchant Shipping Act, if, in the opinion of the officer making an inspection under that section, any pilgrim is suffering from cholera or choleraic indisposition, or any dangerously infectious or contagious disease, or shows any signs of the same or any other suspicious symptoms, such pilgrim is not permitted to embark. Further, sub-sections (1) and (2) of section 207 of the same Act require that, if in any case a pilgrim ship does not proceed on her voyage within forty-eight hours after all pilgrims have been received on board, and there is reason to suspect that any person on board is suffering from cholera or choleraic indisposition or any dangerously infectious or contagious disease, a medical inspection of all persons on board may be held and, if there is any such person on board, he shall, together with all articles belonging to him, be removed at once from the ship. We believe cases of the latter description to be extremely rare and even cases under section 206 (2) are not very frequent In either of the two cases the refusal to a pilgrim of permission to sail may also involve the prevention of the members of his family or his companions from sailing In accordance with section 209 (2), every pilgrim prevented from embarking under section 206 (2) or removed from the ship under section 207 (2), or otherwise prevented from proceeding, is, subject to any conditions or deductions which may be prescribed, entitled to the refund of any passage money which he may have paid, and of any deposit which he may have made in compliance with the provisions of section 208A In the case of passage money the right to refund accruing to a pilgrim under this section is subject to a deduction of ten per cent of the amount paid by him. This regulation has been the subject of adverse criticism by several witnesses and it has been pointed out that, under rule 62 of the Board of Trade Instructions relating to Emigrant Ships, steerage passengers, who are relanded for medical reasons, and are not re-embarked or do not finally sail, are entitled to the refund of their whole passage money and that emigration

officers are required to assist them in obtaining the sums which may be due to them. On the other hand, it has been urged that the ship owners are liable to suffer a dead loss in respect of the fare of a person who at the last moment fails to sail, in addition to the overhead expenses they have incurred in booking the holder of the ticket by way of upkeep of booking offices, wages of office staff and canvassers, etc. We have considered the position carefully and note that, if a ship is unable through unavoidable circumstances to sail on the advertised date, the master, owner or agent is not liable to pay compensation to the pilgrims, if he is in a position to prove that the departure of the ship was impossible for reasons other than his own act or default A pilgrim catching an infectious disease does not ordinarily do so through his own fault, and we therefore recommend that the refund of passage money should be made in full, *i e*, without the ten per cent deduction, as in the case of deposits, to any pilgrim who has been unable to proceed to the Haj by reason of the provisions of sections 206 (2) and 207 (2), as well as to any member of his family or party accompanying him who is prevented from sailing on this account but that, in the case of any pilgrim not sailing for reasons other than those stated above, a refund of passage money in full should be given only if he has given three clear days' notice in writing to the shipping company concerned, failing which, a deduction of ten per cent should be made.

251. **Disposal of effects of deceased pilgrims.**—Under the existing rules, if a pilgrim who is unaccompanied by any of his legal heirs dies on the voyage, the master of the ship by which he travels is required to make, in the presence of a panch, an inventory of the effects of the deceased, adding such particulars as to the name and residence of the deceased and the names and addresses of the legal heirs and names of relations in India as he may be able to gather. The inventory and the particulars are signed by the master and attested by the members of the said panch and the master then takes charge of the effects of the deceased If the ship returns direct from the Hedjaz to any British Indian port, the master is required, immediately on the ship arriving *in such* port, to make over the effects of the deceased with the said inventory and particulars to the Commissioner of Police in Bombay, Madras or Calcutta, and elsewhere to the Magistrate of the District, or, in his absence, the Magistrate in charge If the ship does not return direct to British India, the *effects*, with the said inventory and particulars as above, are made over to the British Consul at Jeddah. In the past, cases of theft, robbery and murder of pilgrims by muallims in the Hedjaz were not infrequent Pilgrims believed to have been in possession of considerable property were reported, when they died, to have left nothing The state of things has, however, now greatly improved. Under recent regulations issued by the Hedjaz authorities muallims are obliged to prepare lists of

253. **Revised Draft Rules under the Indian Merchant Shipping Act, 1923.**—We have considered the revised draft rules under section 213 of the *Indian Merchant Shipping Act* which were referred to us for our opinion Some of these rules will require to be altered or cancelled, if the recommendations made by us are accepted. We have not attempted to indicate in detail all such changes · but some of the suggestions, not dealt with in the body of the report, which we consider should be embodied in the rules, are given below —

Draft rule 3 —A special clause should be inserted authorising the Haj Committee to be present at all inspections and directing the inspectors concerned to give them all facilities for doing so

Draft rule 4 —Certificate B should be countersigned by the *Executive Officer of the Haj Committee.*

Draft rule 5 —It has been brought to our notice that pilgrim ships not infrequently sail with inadequate ballast to keep them steady, as they have no cargo to speak of. We consider that the Surveyor, before granting certificate A under section 154 of the Indian Merchant Shipping Act, should satisfy himself that a pilgrim ship is sufficiently ballasted to prevent excessive motion The Ship Surveyors in their evidence have admitted the desirability of this proposal, and a provision to that effect should be made in rule 5.

Draft rule 28.—This should be revised so as to make it obligatory on shipping companies to provide adequate lighting in the between-decks.

Draft rule 51 —A supplementary rule on the lines of this rule should be added so as to require that a pilgrim ship, embarking pilgrims at a port in British India, shall not halt at any other port in British India, where it may stop *en route* to Jeddah, for more than forty-eight hours

Draft rule 52 —The words "carried in between-decks" at the end of the first sentence should be omitted so as to bring the rule into conformity with the provisions of the International Sanitary Convention, 1926.

Draft rule 53 —The words "carried in between-decks" should be omitted

Draft rule 65.—The scale of tin pots for privy use should be altered to one per seat instead of twelve per ship as at present.

Draft rules 81—86 —The Haj Committee should have power to satisfy itself that refunds are properly made.

Draft rule 84.—The reference in this rule should be to draft rule 97 and not 96.

Draft rule 87.—A copy of the notice should be sent to the Haj Committee.

Draft rule 94.—"Bengali" should be substituted for "Gujarati" in this as well as other rules

Draft rule 95.—The Haj Committee should have authority to inspect the master's log when in custody either of the master or a competent authority

Draft rule 115.—The Haj Committee should have access to the copy of the diary, etc., of the medical officer sent to the inspector at the port of departure

254. **Amendments to the Indian Merchant Shipping Act, 1923.**—As regards amendments to the Indian Merchant Shipping Act, we have considered the question whether the proviso to section 149 (4) should be amended so as to exempt from the definition of "Pilgrim ship", vessels having on board pilgrims of the lowest class in a less proportion than two pilgrims for every hundred tons of the gross tonnage, instead of one pilgrim for every one hundred tons as at present. We are of opinion that statistics, showing in how many cases shipping companies have had to refuse to take passengers to the Hedjaz in order to avoid having their ships classed as pilgrim ships, should be compiled so as to ascertain whether the existing restrictions operate to the disadvantage of the pilgrim traffic. With regard to sections 167 (1) and 201 (2), we consider that they should be amended so as to alter the penalty of fine, at present prescribed, so as to be in conformity with the provisions of Articles 156-157 of the International Sanitary Convention, 1926, if possible without altering the existing provisions regarding the sentence of imprisonment. Section 212 should also be amended so as to bring the "owner or agent" within the scope of its penal provisions.

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CHAPTER XV.

The quarantine at Kamaran.

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255 **The provisions of the Convention of 1926.**—Outside the Hedjaz, on no matter has the Indian pilgrim so great a grievance as in respect of the procedure at Kamaran. The provisions of the various International Sanitary Conventions in this respect have already been alluded to in Chapter III, but it is necessary to refer here at greater length to those of the Convention of 1926 They are contained in Articles 127 to 132 of that Convention, and prescribe that every pilgrim ship from the south shall call in at Kamaran; that if a ship be found on medical inspection to be healthy, free pratique shall be given on completion of the following procedure —

"The pilgrims shall be disembarked, they shall take a shower bath or bathe in the sea; their soiled linen and any portion of their personal effects or their baggage open, in the opinion of the sanitary authority, to suspicion shall be disinfected The duration of these operations, including disembarkation and embarkation, shall not exceed forty-eight hours. Provided this period is not exceeded such bacteriological examination as may be considered necessary by the sanitary authority may be made.

"If no recognised or suspected case of plague or of cholera be discovered during these operations, the pilgrims shall immediately be re-embarked and the ship shall proceed to Jeddah

"Ships found, on medical inspection, to be healthy shall not undergo the measures prescribed above, if the following conditions are fulfilled —

"(1) That all pilgrims on board are protected against cholera and small-pox;

"(2) That the requirements of this Convention have been strictly followed.

"(3) That there is no reason to doubt the declaration of the captain and doctor of the ship that no case of plague, cholera or small-pox has occurred on board, either at the time of departure or during the voyage."

256. Articles 129 and 130 deal with suspected and infected ships Article 131 prescribes that a ship passing Kamaran shall be subjected to medical inspection on board on arrival at Jeddah but that if the result is favourable, the ship shall receive free pratique Article 132 prescribe that every sanitary station for

pilgrims shall be provided with a skilled and experienced staff, in sufficient number, together with all the structures and plant necessary for ensuring the complete application of the measures to which pilgrims are liable.

257. **The Anglo-Dutch Agreement.**—Paragraph 26 of the Schedule to the Anglo-Dutch Agreement more or less reproduces the provisions of the International Sanitary Convention as to Kamaran, but the use of the word "may" therein appears to give the officer responsible authority to direct a pilgrim ship, on which all the pilgrims have been immunised against cholera and small-pox, to land its pilgrims, in spite of that fact, if he so decides. As a matter of fact, however, for several years, all the Dutch pilgrims who have been immunised in the manner specified have been allowed to proceed without landing, and similar action was also taken in the case of the ships from Calcutta in 1928 and 1929, the pilgrims on which had been similarly protected.

258 **Present misconceptions and criticisms.**—The feeling among pilgrims and Muslims of all kinds as to the quarantine at Kamaran is, as already stated, exceedingly strong. Even responsible and well-educated witnesses, such as Haji Syed Ghulam Bhik Nairang of Ambala have, until they were made acquainted with the facts, suggested that it was a "fiscal commission of the Government of India masquerading as a sanitary measure, but really intended to facilitate by disguise the collection of the tax", or in the alternative, "a political device intended to discourage voyages to the Hedjaz by Muslims, such voyages being considered by the Government of India injurious to its political interest". We are glad to note that this gentleman, after being given an opportunity of studying the text of the Convention, has modified his views considerably. Other well-qualified witnesses, such as Dr Khwaja Moinuddin, M D of Hyderabad, Deccan, have criticised the arrangements on the ground that the period of incubation in the case of cholera being five days and in the case of small-pox seven days, whereas the pilgrims have been on board for eight or nine days before they arrive at Kamaran, further quarantine is unnecessary. Support is given to this view by the evidence of the Port Health Officer, Karachi, as well as by Article 130 of the Convention itself. Dr. Khwaja Moinuddin has also criticised the arrangements by which the pilgrims land with only a portion of their kit, the rest of their kit being left on board, and pointed out that the cold water bath is of very little use from the sanitary point of view, whereas the fact that after the bath pilgrims have to put on damp clothes and remain in them until they are dry not infrequently produces a chill.

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The belief that the station is not really designed to enforce any sanitary measure, but either as a method of taxation, or in order to throw obstacles in the way of the performance of the religious duty of the pilgrimage, is widely prevalent, while complaints as to the manner in which the quarantine regulations are carried out are universal

259. It does not appear to be within the province of this Committee to do more, as laymen, than express the opinion that *prima facie* it is difficult to believe that the procedure of the cold bath, etc , has any really preventive effect on the spread of disease. No possible objection can be raised to medical examination and the segregation of all suspects either at Kamaran or at Jeddah. But, if the medical examination and disinfection at the port of departure and the records kept by the medical officer on board ship for eight or nine days are not adequate to detect the presence of infection among the pilgrims, it is hard to see how this can be expected to be detected during the halt at Kamaran The records of the station, as far as we have been able to discover, appear to confirm this view From Col Hutchinson's report, written in 1922, it appears that in the eight years other than the war years between 1911 and that date, the station had dealt with only forty-four cases of cholera, thirty of them being in the year 1912, five cases of small-pox and about four of measles and chicken-pox It is not stated how many of these had already been detected on board before the ship reached Kamaran We have no detailed figures for more recent years, but we believe that, if compiled, they would show an even more favourable record As a Committee, however, we are faced with the fact that the measures at Kamaran are not only prescribed by the Anglo-Dutch Agreement but also by the International Sanitary Convention, and, while some of the members of the Committee cannot divest themselves of the suspicion that the measures prescribed therein are so prescribed rather with the object of protecting Europe from infection from the East than for the general benefit of the health of the world as a whole, yet all recognise that for practical purposes there are no alternatives for the Indian pilgrim traffic but either to comply with the regulations or to be deprived of the protection which the Convention affords in other respects, and that immunisation against cholera and small-pox is a measure calculated to benefit the pilgrims and therefore should not be objected to.

260 **Discomforts of the present routine.**—The ordinary procedure when a pilgrim ship arrives at Kamaran is as *follows* :—*The medical officer* of the station comes on board the ship and *makes* inquiries as to the health of the passengers. If the ship arrives in the afternoon, it is frequently impossible to land the pilgrims

until the next day. When the time for landing is fixed, they are directed to disembark into *sambuks* with their light kit. The *sambuks* are towed a mile or so to the shore and the pilgrims landed. The operations of getting the pilgrims on to the *sambuks* d landing them are not infrequently difficult, particularly if the weather is rough. The pilgrims' effects, other than what they can take with them, are left on board and complaints that they ve been rifled during their absence are by no means infrequent. On arrival on shore the pilgrims are taken to the disinfection on. They are separated into males and females and have to lergo two shower-baths, the first being of water impregnated with soap or other disinfectant, and the second of plain sea water whole of their clothes are taken away from them during his process, that portion which is suitable for such treatment being put through a steam disinfector and the rest being disinfected in her ways. While undergoing the baths, the men are given a nall loin cloth (*lungi*) only and, though the women are given o *lungis*, this ordeal is particularly distasteful to them, as Muslim ladies are unused to undressing even in the presence of en After the bath is over, the damp clothes are piled in a heap together, and not infrequently pilgrims find difficulty in entifying their own clothes, so that losses of such articles as shoe are by no means uncommon Electric fans are provided n this portion of the premises, but no other means of drying the lothes or the person beyond the small strip of cloth, which has lready been used during the period of the bath and is consequently wet Several pilgrims have suggested that many of the chills are attributable to the electric fans, and it appears to be established beyond doubt that cases of pneumonia, bronchitis and rheumatic affections are frequently traceable to the damp clothes at Kamaran We have had statements made before us that individual cases the result was either the death or the complete break-down of elderly persons subjected to the treatment, and, while some witnesses have exonerated the staff at Kamaran on the ground that they are only obeying instructions, others have ...ised them as doing so in an extremely unsympathetic way. After the both is over, the pilgrims are told to wait in the camp, and remain there until they are all ready to re-embark—an operation which is performed under the same difficulties as those which attended the process of landing

261 **Immunisation against cholera and small-pox.**—Fortunately, the present Convention prescribes means for avoiding the necessity for landing and undergoing the procedure of bathing, ..., *viz*, the immunisation against cholera and small-pox of all pilgrims on board. For the past several years pilgrims from the Netherlands East Indies have been avoiding the necessity of landing at Kamaran, owing to the fact that every one of them has

been protected in the manner specified. Vaccination and inoculation are already compulsory in the case not only of all pilgrims from the Netherlands East Indies but also of those passing through Egypt, Iraq, Persia and Syria. Similar measures are about to be adopted by the Straits Settlements Government with the like object—an object which is stated as follows in section 4 (b) of the Statement of Objects and Reasons attached to their Bill for the revision of their Shipping Act, 1929 :—

> "Pilgrims will not be allowed to embark unless they have been vaccinated against cholera within six months and against small-pox within three years—*vide* section 220 (2) This requirement will enable the pilgrims to pass on from the Kamaran quarantine station without being subjected to the present precautionary measures about which they complain bitterly vaccination is insisted on by the Dutch authorities in the case of pilgrims proceeding from the Netherlands East Indies and the policy of compulsory vaccination is now accepted by the Government of the Colony only after sounding enlightened Mahomedan opinion throughout Malaya".

262 **Indian pilgrims would welcome the measure.**—As already stated, a voluntary experiment on the same lines was conducted through the enterprise of the Calcutta Haj Committee, with the assistance of the sanitary authorities of the Government of Bengal during the years 1928 and 1929, so that the pilgrim ships sailing from Calcutta during those years carried only pilgrims who had been immunised in the manner specified, and the pilgrims on these ships were consequently not compelled to land at Kamaran. This result was obtained voluntarily owing to the Calcutta Haj Committee using its influence to convince intending pilgrims of the advantages which such immunisation would secure for them and no objection was, we understand, raised by any pilgrim to being inoculated against cholera It has long been the practice for every Indian pilgrim to be vaccinated against small-pox before sailing, whether the port of departure was Bombay, Karachi or Calcutta, and the opinions expressed to us by witnesses have been almost unanimous in declaring that inoculation against cholera in addition will readily be accepted by all, if it relieves pilgrims from landing at Kamaran. The steamship companies concerned will also welcome the proposal, as it will save them practically a day on the outward journey.

263. **Arrangements for inoculations.**—The value of vaccination is already generally recognised in India In some districts it is compulsory, and in all districts there are ample facilities for performing the operation. Inoculation against cholera is less general,

though during recent epidemics in Bengal and elsewhere it has frequently been carried out on a large scale with the most beneficial results The operation is a simple one and can be performed by any qualified medical officer, so that there will be no difficulty in having it carried out, wherever a Government dispensary exists, and we have not the slightest doubt that special facilities will be provided by the sanitary departments of the local Governments, wherever they are required, without any charge being made. In the case of the pilgrims despatched from Calcutta in 1928 and 1929, we understand that the operations were mainly performed in Calcutta itself We do not think that this should be the case under the system which we have proposed for the issue of passes A pilgrim would, of course, be allowed to have the operations performed by any private registered practitioner of his own choice, if he so preferred, but normally it would be simplest for him to be vaccinated as near his own village as possible and to arrange for his inoculation against cholera, when he applies for his pass. We understand that the best method of immunisation against cholera is to give two injections at an interval of about a week This being so, it is obviously more satisfactory that the operations, which in certain cases produce a slight rise in temperature, should be carried out in the vicinity of the pilgrim's own home, before he starts on his journey, rather than among strange surroundings in a crowded *musafirkhana* at the port of embarkation We would, however, leave details in this matter to be arranged by the sanitary authorities of the provinces concerned, who will, we believe, be only too glad to arrange not only for the performance of the operations but also for the grant, or countersignature, of the certificates in respect thereof All that will be necessary is that the would-be pilgrim should satisfy the authority competent to issue the pass, before he receives it, that he has undergone the necessary inoculations, and that this fact should be entered on his pass. There could be no objection to his sending his certificates by post, if a second visit to the office where he had made his application for a pass were for any reason a trouble to him.

264 **Voluntary inoculations pending legislation.**—All parties concerned being thus agreeable to the proposal, and there being no practical difficulties in carrying it out, we are unanimously of opinion that steps should be taken to enforce compulsory inoculation against cholera in addition to vaccination in the case of all Indian pilgrims As a matter of fact, the result can, we are assured, be achieved in respect of the whole of the Indian pilgrim traffic, as it was at Calcutta, by persuasion even without legal authority, and we recommend that this should be done for the pilgrim season of 1930 pending the introduction of the necessary legislation. We are satisfied that the Haj Committees of Bombay

and Karachi, if the suggestion had been made to them, would have voluntarily adopted the proposal already, and will now be prepared to use their influence to support the measure, and that it will be generally welcomed by pilgrims as saving them from detention at Kamaran. It will, however, be proper to amend the Indian Merchant Shipping Act in such a way as to give Government legal powers to make these measures compulsory. The Straits Settlements Government's method of amending their Merchant Shipping Act is by the alteration of sections 220 (1) and (2) (a) so as to read as follows:—

> "No pilgrim shall be received on board any pilgrim ship at any port or place in the Colony, unless and until he has been medically inspected by the Port Health Officer, nor until the Port Officer has given permission for the embarkation of pilgrims to commence."

> "The Port Health Officer shall not permit the embarkation of any pilgrim who does not produce a certificate signed by a person duly qualified in the opinion of the Port Health Officer, certifying that such pilgrim has been successfully vaccinated against cholera within six months and against small-pox within three years prior to the date of embarkation, provided that in the case of small-pox no certificate will be required from pilgrims who show marks of having had the disease."

This section corresponds to section 206 of the Indian Merchant Shipping Act. We recommend that immediate steps should be taken for the amendment of that section in the same manner.

265. **Reduction in cost of administration.**—The adoption of this course will not only have the effect of saving the pilgrims from landing and other troubles at Kamaran, but it should also at the same time reduce the fee necessary for the maintenance of the station very considerably. At present, under Article 7 of the Anglo-Dutch Agreement, the fee payable in respect of each pilgrim at Kamaran is fixed at Rs. 10, until the Governments of India and the Netherlands East Indies determine otherwise by agreement. All pilgrims travelling to the Hedjaz from the south of the Red Sea have to call at Kamaran. Besides the pilgrims from India, those from the Netherlands East Indies and the Malay Peninsula are the principal persons concerned. As already stated, the number of Indian pilgrims averages about 20,000. The numbers from the East Indies and Malaya vary, but appear to average not less than 40,000. It may therefore be assumed that approximately 60,000 pilgrims a year will be liable to call at Kamaran and to contribute towards the upkeep of the station there. In the case of the Javanese pilgrims inoculation and vaccination is already

compulsory. Legislation is already on the anvil, if it has not actually been passed by the Straits Settlements Legislative Council, to introduce a similar measure in Malaya, and, if our proposals be accepted, similar legislation will be undertaken in India. It will therefore be a matter of extreme rarity for the pilgrims on any pilgrim ship to have to be disembarked at Kamaran, and this should render easy a drastic reduction in the staff at present retained there, as well as substantial economies in other directions It is obvious that the whole staff, accommodation, etc , which are necessary while the Indian and Malay pilgrims are as a matter of routine being landed at Kamaran, will no longer be necessary, and that all that will be required is a small nucleus staff capable of dealing with the pilgrims of an individual ship, if any such ship should be unfortunate enough to suffer from an outbreak of infectious disease in spite of the immunisation of the pilgrims Col. Wilkinson in 1919 estimated the total ordinary expenditure of the Kamaran Lazaretto on salaries, pensions, allowances, including sinking fund and interest on capital, etc , at approximately two lakhs of rupees In 1922 Col Hutchinson made a similar estimate of Rs 2,13,000 including Rs 38,000 on account of the Civil Administration Under the Anglo-Dutch Agreement only Rs 10,000 a year are payable from the Quarantine Station Fund on this account This would make Col Hutchinson's figure Rs 1,85,000. His estimate was, however, made on the assumption that all the pilgrims would be compelled to land, as they had been doing in the past, and it should now be capable of very considerable reduction, as this will not ordinarily be the case in future with any of the pilgrims from the East. While we realise that certain staff must be maintained in any case, such as that required for working the condenser plant, the total cost of maintaining the station in future should clearly be less than Rs. 2,00,000, and should probably not exceed Rs. 1,50,000 With 60,000 pilgrims, a fee of Rs 3 per head would produce Rs 1,80,000 per year and this, we are satisfied, should be more than ample to cover the expenses of maintaining the station We are therefore unanimous in urging that the present fee should be reduced at the earliest possible opportunity The accounts of the Kamaran Quarantine station are, we understand, audited in the usual manner by the Indian Accounts Department, and this fact, if made generally known, would go far to remove the suspicion that the station is maintained for fiscal purposes.

266. **Further capital expenditure should be stopped.**—We have carefully scrutinised the figures of revenue and expenditure of the Station from 1915 to 1927. It appears therefrom that at the end of 1926 there was a surplus of about four and three quarters lakhs of rupees of income over expenditure In 1927 when the number of pilgrims was very large, this surplus would have increased to

Rs 9,59,386, if the provisions of the Anglo-Dutch Agreement had not come into force in that year. We have no knowledge whether other sums, not shown in the documents made available to us, were advanced by the British and Indian Governments. We can only go on the figures placed before us, which appear to indicate that a further surplus of Rs 4,84,932 occurred in 1927 For 1928 and 1929 the figures supplied to us are only estimates. These estimates involve deficits of Rs 6,54,518 in 1928 and of Rs 4,41,562 in 1929, so that at the end of 1929, if all the works were completed, the surplus would have been converted into a slight deficit. The estimated deficits of the years 1928 and 1929 were due to proposals for extensive capital expenditure amounting to over thirteen lakhs during those two years In addition to this, capital expenditure to the extent of Rs 3,20,204, was actually incurred in 1927 This seemingly lavish expenditure was, we understand, sanctioned with the object of making the station more comfortable not only for the staff but also for pilgrims, on the supposition that they would continue to land there in the ordinary course. One of the items, on which a large sum is shown as due for expenditure in 1929, is the construction of pukka sheds for pilgrims at a cost of four lakhks of rupees, while other large items are on account of residential accommodation for the staff We have no information as to how far these works have been carried out Where they have proceeded so far that it is now impossible to stop, they must of course be completed but in other cases we would recommend that the position should be carefully reviewed on the understanding that very few pilgrims will, in future, land at Kamaran, and further expenditure stopped at once wherever possible

267. **Reduction in amount of fees charged to pilgrims.**—As to the amount of the fee to be levied in future, while we all agree that the earliest possible opportunity should be taken for its reduction in consultation with the Dutch authorities, we realise that, in view of the necessity of that consultation, it may not be possible to effect any reduction before the beginning of the pilgrim season of 1930 If this be the case, the Committee considers that the fees collected at the rate of Rs 10 per head during that season from Indian pilgrims, should, after complying with the provisions of Article 9 of the Anglo-Dutch Agreement, in view of the surplus which already exists, be handed over for expenditure by the Central Haj Committee in connection with arrangements to be made for the compulsory immunisation of pilgrims, and that, if this course be held to be impossible without the specific consent of the Netherlands East Indies Government, that consent should be obtained immediately. Some members, including the Chairman, are of opinion that this would be a violation of the Anglo-Dutch Agreement, which cannot be altered, at any rate before 1933, to permit the diversion of the money in the Kamaran Quarantine Station

Fund to any other purposes than those specified in Article 9 of the Agreement, and that therefore any surplus existing either now or in future years in the Kamaran Quarantine Station Fund should be utilised towards the reduction of pilgrim dues in future and that by this means it should be possible to reduce those dues to about Rs 2 per head. There can be no doubt that the Dutch and Colonial Governments would, in the interest of their own pilgrims, welcome such a reduction

268. As to future years, we have considered a suggestion that the pilgrim dues should not be in excess of Rs. 5 per head and that, as this sum would furnish more revenue than is normally required for the upkeep of the station and it would be impracticable to make refunds to individual pilgrims, half the amount in respect of every Indian pilgrim not required to land at Kamaran should be handed over to the Central Haj Committee for the provision of *musafir-khanas* and other comforts for pilgrims in the Hedjaz This suggestion has certain attractive features, but might possibly be interpreted as an attempt to levy taxation to finance the Haj Committees' activities in a disguised form We are therefore of opinion that the Kamaran dues should be fixed at a uniform figure not exceeding Rs 3 per head, irrespective of whether a pilgrim is landed at Kamaran or not, and that any funds required to finance the Haj Committees should be collected, if necessary, by a direct contribution from pilgrims authorised under the proposed Act, in the manner specified elsewhere in this report

269. **Abolition of restrictions on fully immunised pilgrims.**—The compulsory immunisation of all Indian and other pilgrims to Mecca should have further beneficial results At present, no doubt on account of epidemics carried by such pilgrims in the past, all parties of pilgrims are regarded with the greatest suspicion by the sanitary authorities of most countries, and severe and sometimes humiliating restrictions are imposed on them, not only by the closing to them of certain routes, but also while they are travelling by the routes that are open to them In future Muslim pilgrims from all countries where immunisation is compulsory (and it will be compulsory practically in all countries), instead of being more liable than ordinary passengers to carry infection, will actually, by reason of the prophylactic measures to which they have been subjected, have a just claim to be recognised as less liable to provide a focus of infection than the ordinary traveller We recognise that it must take some time to persuade International sanitary authorities to get over their ingrained suspicions, but we urge that the representatives of India at future International Sanitary Conferences should, with the support of the representatives of other countries interested in the pilgrimage to Mecca, press for a review of the situation in the light of present-day facts, so as to secure a revision of the provisions of future conventions and relieve

fully immunised pilgrim traffic from all restrictions which are not imposed on other travellers, who will actually, from the strictly medical point of view, be a more potential source of infection. In particular, as far as the pilgrim traffic entering the Red Sea from the south is concerned, they should press for the extension to eastern ports of the concessions allowed under Article 133 of the Convention to pilgrim ships sailing to the Hedjaz from Suez, so that, if the port of departure is not infected with plague or cholera, pilgrim ships sailing from it to the Hedjaz shall not be bound to call at all at Kamaran, unless infectious disease breaks out on board during the voyage It is true that, at present, periods when the ports of Bombay, Karachi or Calcutta are entirely free even from sporadic cases of plague and cholera are rare, but conditions are certainly improving in this respect and, with the longer sea voyage involved by sailings from those ports compared with the voyage from Suez to Jeddah, there can be no doubt of the equity of a claim to at least equality of treatment

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CHAPTER XVI.

Summary of Recommendations.

270. Our recommendations may by summarised as follows :—

CHAPTER III.

(1) We consider it advisable that the facts regarding the Anglo-Dutch Agreement should be made generally known and the text of the Agreement published. (Para 12.)

(2) It would be desirable to incorporate the provisions of the Indian Merchant Shipping Act dealing with pilgrim traffic in a chapter entirely distinct from that devoted to native passenger ships, as is being done in the Straits Settlements Act. (Para 26.)

(3) The Chapter of the Indian Merchant Shipping Act, so revised, and all other Acts, Rules and Regulations relating to the pilgrim traffic should be embodied in an official Manual for the guidance of all interested on the lines of the present Manual The Manual should be available in Urdu as well as English. (Para 26.)

CHAPTER IV.

(4) The Haj Committees should take steps from year to year to make the approximate expenses of the pilgrimage generally known. For the present the minimum expenses should be taken to be Rs 450 in addition to the cost of the steamer journeys both ways, though we hope that some reduction in this amount will result from our recommendations Would-be pilgrims not in possession of this amount should be dissuaded from proceeding on the pilgrimage, and the managers of charitable Trust Funds should satisfy themselves that a pilgrim will have adequate funds before granting him monetary or other assistance (Para 30.)

(5) The declaration at present allowed by the provisions of section 208A of the Indian Merchant Shipping Act, 1923, should be abolished and deposits made compulsory for all pilgrims alike, including those coming from foreign countries, unless they have already made a deposit with their own or some other Government. (Para 32.)

(6) Deposits should be refunded, on application, by the British Consul at Jeddah, on his being satisfied that the applicant intends to remain in the Hedjaz or to proceed home by another route. (Para. 32.)

(7) All sums accruing on account of unclaimed deposits and property of deceased pilgrims should, in future, go to the Haj Committees, instead of to Government as at present (Para 33)

CHAPTER VI

(8) Arrangements should be made at each port of embarkation to depute an Honorary Magistrate or Bench of Magistrates with summary powers to dispose of complaints of robbery and cheating by pilgrims expeditiously (Para 46)

(9) The system in force at Karachi of stamping pilgrims' hands to indicate that they have undergone medical examination should be discontinued (Para. 53.)

(10) Steps should be taken to encourage applications for passes in the pilgrims' own districts, though the issue of passes at the ports of embarkation should not entirely be prohibited (Para 56)

(11) The Provincial Haj Committees should take steps to nominate in each district or sub-division at least one representative, the "Haji's Friend", to assist intending pilgrims in securing passes and supply them with all information likely to be of use (Para 59)

(12) The District Officer on receiving an application for a pass, will communicate details to the Provincial Haj Committee's representative and to the secretary of the Haj Committee at the proposed port of embarkation (Para 62)

(13) The pilgrim should be required, at the time of making his application for a pass, to make a deposit in the Government Treasury (Para. 63)

(14) The amount of deposit to be made at the time of making an application for the pilgrim pass should be so calculated as to include a round sum adequate to cover not only the cost of both the steamer journeys with food but also the pilgrim's railway fare and other expenses on the return journey from the port of disembarkation, in the event of it being impossible to arrange for the issue of return tickets at a concessional rate. (Para 63)

(15) The portion of the deposit in respect of the outward journey should be forwarded to the credit of the Port Haj Committee concerned, if a pilgrim wishes to arrange for the booking of his ticket through the Committee, and this fact should be duly noted on his pass. If he wishes to book for himself, he will do so on the authority of the pass (Para. 63.)

(16) Whenever it is possible to organise the despatch of pilgrims by special trains or in batches of fifty or so at a time, the railway companies should be requested to provide special facilities, *e.g.*, rolling stock such as is used in military trains, or on a scale in excess of the accommodation ordinarily given to third class passengers, guards or conductors well acquainted with the pilgrims' language, suitable facilities for prayers and refreshments *en route*, etc. (Para 65.)

(17) The Railway Board should be requested to grant return tickets of all classes, available for eight months, at the rate of a fare and a third, issuable at all railway stations, on production of a pilgrim pass for the current year (Para 66.)

CHAPTER VII

(18) In the event of Calcutta being permanently established as a port of embarkation, it will be necessary to erect on a new site a camp or *musafirkhana* adequate to accommodate about 1,500 pilgrims or the complement of one of the larger pilgrim ships (Para 67.)

(19) Until it is proved that pilgrims will sail from Calcutta, expenditure on this object should be deferred (Para 67.)

(20) No immediate steps should be taken to build a special pilgrim camp in Bombay, or to increase the existing *musafirkhanas* Meanwhile careful statistics should be taken from day to day during the outward pilgrim season to show the number of pilgrims actually present in Bombay at one time, in order to gauge probable requirements for the future Of the two alternatives, we would prefer the extension of the *musafirkhanas* (Para 68.)

(21) Of the four additional sheds proposed to be erected in the pilgrim camp at Karachi, two sheds are clearly necessary and should be erected at once (Para 69.)

(22) The question of constructing the remaining two sheds should be deferred until the new system for the booking and despatch of pilgrims and a regular programme

(6) Deposits should be refunded, on application, by the British Consul at Jeddah, on his being satisfied that the applicant intends to remain in the Hedjaz or to proceed home by another route (Para 32)

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(32) Benches should be provided in the disinfection shed at Bombay as at Karachi. (Para. 81.)

(33) Special arrangements should, in any case, be provided at Bombay for the medical examination of first and second class pilgrims at the wharf itself. (Para. 81)

(34) The buildings occupied by the Chemical Analyser's Laboratory at Karachi should be transferred for the use of the Port Health Department (Para 82)

(35) We are disposed to agree with the view that shed No. 4 at Kraachi if converted into a disinfection shed, would be less comfortable for pilgrims than the existing shed but suggest that the matter should be further considered in the light of experience in consultation with the local Haj Committee (Para 82)

(36) If it is ultimately decided to continue Calcutta as a pilgrim port, more elaborate arrangements for disinfection and medical examination than at present exist will be necessary. (Para 83)

(37) The carriage by shipping companies of pilgrims' luggage from *musafirkhanas* and camps to the ship on payment of a fixed fee would not be in the interest of the poorer pilgrims (Para 84)

(38) In the present circumstances there is no justification for the levy by the shipping companies of a fee of three annas per head for the transport of luggage from the wharf to the steamer at Karachi. (Para 84)

(39) The number of visitors' passes to go on board pilgrim ships at Bombay should be raised from twenty to ten per cent of the total number of passengers on board (Para 85)

(40) The issue of passes should not be exclusively confined to friends and relatives of saloon passengers, but passes should also be admissible in the case of those of deck passengers, provided they are certified as suitable by members of the local Haj Committee

(41) In addition, an enclosure should be made upon the wharf in the vicinity of the steamer and other friends of pilgrims allowed access to it at the time of sailing (Para 85)

(42) A fee of Rs 3 per head should be charged with the assent of the shipping companies for the issue of a pass and the proceeds handed over to the Haj Committees for general purposes in connection with the pilgrimage (Para 85)

(43) A fee of eight annas should be charged for admission to the enclosure on the wharf, and the surplus, after meeting the cost of the enclosure, devoted to similar purposes (Para 85.)

(44) Persons certified by the local Haj Committees to be on duty in connection with services to pilgrims should be allowed in limited numbers both on board and on the wharf without fee (Para 85)

(45) In order to discourage the practice of stowing away on board, complaints should be filed under section 115 of the Indian Merchant Shipping Act, whenever possible, and deterrent punishments pressed for The shipping companies should also be requested not to land stowaways at Jeddah as at present, but to bring them back to India (Para 85)

CHAPTER IX

(46) The present pilgrim pass should be revised on the model of the Straits Settlements pass with additional details, as suggested, and issued in duplicate (Para 87)

(47) The use of photographs on passes should, for the present, be voluntary only (Para 91)

(48) In the case of passes issued in districts, where the applicant does not produce his photograph, and is unable to sign his name, his thumb impression should be taken in the two spaces provided for photographs (Para 91)

(49) Whereas no charge should be levied for the issue of passes in the districts, a fee, which might in the first instance be Rs 5, should be levied in respect of each pass issued at ports of embarkation, residents of those ports being exempted (Para 92)

(50) The proceeds of this fee should be made over to the Port Haj Committee concerned for use by them in connection with the general improvement of facilities for the pilgrimage (Para 92)

(51) The utmost possible publicity should be given to the proposed measures, before they are enforced. (Para 92.)

(52) In the event of passes being lost either previous to embarkation on the outward journey or during the voyage, emergency passes should be issued, rule 68-F being amended accordingly. (Para. 93.)

(53) The necessary steps should be taken for the recovery from the shipping companies and payment to the

pilgrims concerned of the amount of compensation due to them for detention at Jeddah during the last few years. (Para. 96.)

(54) In the event of the pilgrims to whom the payment of the compensation is due not being traceable, the amount should be made over to the Port Haj Committee. (Para. 96.)

(55) Section 208A. of the Indian Merchant Shipping Act should be amended so as to make deposits compulsory to the exclusion of single and return tickets in all cases, only foreigners proving to the satisfaction of the officer competent under section 208A. that they have already made a deposit elsewhere being exempted. Other Governments should be asked to extend similar treatment to Indian pilgrims (Paras 97 and 101.)

(56) The amount of the deposit should include the cost of food on both steamer journeys It should be paid into the district Government Treasury and pass into a special account (Para. 99.)

(57) The surplus funds resulting from the deposits should be invested for short periods in consultation with the Haj Committees (Para 99.)

(58) The interest so accruing should be made available for use by the Haj Committees for appropriate purposes in connection with the pilgrimage. (Para 99.)

(59) Subject to rules made in this behalf, a pilgrim, until he has atcually sailed, should be entitled to the refund of his deposit (Para 100)

(60) In the event of a pilgrim dying in the Hedjaz the deposit should be refunded to the next-of-kin. (Para 100)

(61) In every such case a notice should be served as soon as possible on the next-of-kin inviting him to claim the refund of the amount due. (Para. 100.)

(62) The right to refund should lapse at the end of two years, only when no claim has been made. (Para. 100)

(63) The deposits should not lapse to Government as at present, but to a special fund which should be at the disposal of the Haj Committees. (Para. 100.)

(64) A provision should be inserted in the Indian Merchant Shipping Act, as in the case of the Straits Settlements Act, giving authority to such official as Government may consider best suited for the purpose, to

(43) A fee of eight annas should be charged for admission to the enclosure on the wharf, and the surplus, after meeting the cost of the enclosure, devoted to similar purposes (Para 85.)

(44) Persons certified by the local Haj Committees to be on duty in connection with services to pilgrims should be allowed in limited numbers both on board and on the wharf without fee (Para 85.)

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(50) The proceeds of this fee should be made over to the Port Haj Committee concerned for use by them in connection with the general improvement of facilities for the pilgrimage (Para 92.)

(51) The utmost possible publicity should be given to the proposed measures, before they are enforced. (Para 92.)

(52) In the event of passes being lost either previous to embarkation on the outward journey or during the voyage, emergency passes should be issued, rule 68-F. being amended accordingly (Para. 93.)

(53) The necessary steps should be taken for the recovery from the shipping companies and payment to the

prescribe the dates of sailings of pilgrim ships. (Para. 126.)

(74) We consider it imperative that in ordinary cases the dates of sailings should be made known at least a *month beforehand.* (Para. 127.)

(75) The Central Haj Committee, in collaboration with representatives of the Port Haj Committees and the shipping companies concerned, should draw up, five *or six months before the date of the Haj*, a definite programme of sailings, showing the port as well as the date of departure. (Para. 128.)

(76) Only direct sailing should ordinarily be allowed after *the month of Ramzan, but in special circumstances,* such as at the beginning of the pilgrim season, the propriety of allowing ships from Bombay to touch at Karachi might be considered in individual cases. (Para 128.)

(77) In these cases the stay at Karachi should be as short as possible and bunkering while pilgrims are on board should, if possible, be avoided (Para 128.)

(78) To prevent the overlapping of the programmes submitted by the various shipping companies, it will be necessary to rearrange the sailings by mutual agreement (Para 129.)

(79) If, during the preparation of the programme, a shipping company wishes to withdraw its ships in respect of the earlier sailings and to include them in respect of the later sailings, it should be at liberty to do so. (Para 130.)

(80) But once a shipping company has agreed to sail a ship, it should not be allowed to cancel its sailing even *if it has to sail at a loss,* unless the Port Haj Committee concerned is satisfied that those booked on the ship in question can be equally *conveniently* carried on another ship (Para 130.)

(81) On any occasion when there is reason to believe [illegible] additional sailings are necessary, the Port Haj Committee should arrange such sailings, taking [illegible] the prospects of ships already on the programme [illegible] prejudiced as little as possible We anticipate [illegible] *such occasions* will be rare, as *pilgrims* will [illegible] to book before they leave their districts (Para [illegible]

(82) The Indian Merchant Shipping Act *should* be [illegible] on the lines of the Straits Settlements [illegible] Shipping Act, with the necessary modifications [illegible]

as to provide a bond to cover all sailings of a ship during the whole season, instead of individual sailings the amount of the bond being fixed, under the system we have recommended, at Rs. 10,000 for each ship (Para. 134)

(83) In our opinion, the total cost of the return journey by sea, including food both ways which the pilgrim will have to find at the time he applies for his pass, should be about Rs. 165. (Para. 135.)

CHAPTER XI.

(84) It is desirable that the minimum space for each pilgrim in the between-decks should be prescribed under section 193(1) of the Indian Merchant Shipping Act just as the space on the upper deck is prescribed under section 193(2) (Para 139.)

(85) When a pilgrim ship is under survey, a deduction of an alley-way space of one-and-a-half feet in width should be made in the between-decks, as is already done in the case of the upper deck (Para 141.)

(86) It is desirable that the Principal Ship Surveyor should make periodical checks of the work of other Surveyors, as far as pilgrim ships are concerned. (Para 141)

(87) To relieve the congestion on boardship, rule 53 of the pilgrim ship rules which prescribes that pilgrims heavy luggage shall be placed in the hold, should be strictly enforced in future, the baggage being numbered and proper receipts given to the pilgrims for all baggage so stored (Para 143.)

(88) It should be compulsory in the case of pilgrim ships that the bulkheads of each hold, in which pilgrims are berthed, should be conspicuously marked in Urdu and English characters to show the maximum number which can legally be accommodated therein. (Para 144.)

(89) Section 167 of the Indian Merchant Shipping Act should be amended so as to make it an offence to carry, in any hold or compartment, more pilgrims than certificate A allows to be carried in that hold or compartment. (Para. 144.)

(90) It should be made obligatory for each ticket to be numbered so as to connote accommodation in a particular portion of the between-decks.

(91) In addition to this, attempts should be made experimentally to mark out on each part of the between-decks, spaces [illegible] the rate of 16 superficia[illegible] batches of 5, 8, 10, 12 [illegible] to the size and configuration of the space available, endeavours being made to locate only pilgrims of classes who are not specially liable to quarrel with one another in the same compartment (Para 151.)

(92) We do not, for the present, recommend any increase in the minimum space required by law, but suggest that the question should be further considered after the changes proposed have been introduced and worked for a full year (Para 148.)

(93) No attempt is at present made to enforce the provisions of section 193 (2) of the Indian Merchant Shipping Act, which lays down that the upper deck shall be kept clear of encumbrances and reserved for the unrestricted use of pilgrims. The authorities concerned should be instructed to insist on its strict observance in future. (Para. 150.)

(94) Rule 51 of the existing pilgrim ship rules should be revised, so as to make it clear that the allowance of sixteen superficial feet plus six feet on the upper deck applies to first and second class passengers also. (Para. 151.)

(95) We consider the practice, adopted by certain shipping companies, of converting the saloon into sleeping accommodation for extra cabin passengers very objectionable. (Para. 151.)

(96) Shipping companies should be asked to fit up, as an experimental measure, one or two compartments with sleeping platforms and allowed to charge an addition to the fare adequate to cover the cost. The result of this experiment should be watched and the matter reviewed in the light of the experience gained, when, if necessary, the question of providing berths for all pilgrims might be further considered. (Para. 152.)

(97) We are unanimous in the belief that the advantages which would accrue to the pilgrims, as a whole, by relieving them of the necessity of doing their own cooking on board would be so great that the present system must, in spite of admitted difficulties, be altered at the earliest possible moment so as to make the provision of cooked food by shipping companies compulsory in all cases. (Para. 158.)

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(90) It should be made obligatory for each ticket to b numbered so as to connote accommodation in a part cular portion of the between-decks.

(2) The inclusion in section 161 of the following taken from section 195 of the Straits Settlements Act :—

"(b) A bill printed in the principal languages of the pilgrims embarked setting forth the destination of the ship, the price of tickets, the daily rations of food and water to be served out to pilgrims, and

(c) A tariff of other food not included in the daily rations which they may obtain on paying for the same." (Para. 162.)

(107) The omission of "fuel" and "firewood" from rules 32 and 33 of the existing rules and the revision of rule 35 will be necessitated by the above recommendations (Para 163)

(108) The Port Haj Committees should make it their special business to satisfy themselves as to the quantity and quality of the food supplied on each ship sailing from or returning to their ports and should bring to the notice of the competent officer any flagrant infraction of the rules with a view to prosecution. (Para. 164)

(109) The medical officer should be directed to pay special attention to the feeding of pilgrims during the voyage. (Para. 164.)

(110) If our recommendations Nos 97-109 be approved, at least three months' notice should be given to the shipping companies of the intention to legislate, in order to give them ample time to make the necessary arrangements. (Para 165.)

(111) The number of fresh water taps on board pilgrim ships should be fixed at one tap for every 250 pilgrims (Para. 167)

(112) In order to prevent serious loss of water the connections should be provided with "Waste-not" taps, but they should be continuously open day and night, discretion being left to the captain to restrict the supply hours, if, at the end of three days, he is satisfied that the allowance of two gallons per head is being seriously exceeded (Para 168)

(113) We believe that, with the elimination of cooking by pilgrims themselves, the consumption of fresh water by pilgrims for drinking purposes will actually be found not to exceed the allowance of one-and-a-

half gallons which is at present in force. The allowance to be prescribed by the rules should, however, be raised to two gallons. (Para. 168.)

(114) The present scale of three latrines per hundred pilgrims is adequate, but at the same time two separate urinals should be provided as laid down in the rules, with a salt water tap in each. (Para. 170)

(115) As the type of latrines at present provided is not infrequently unsuitable, a standard type of latrine should be approved in consultation with the Port Haj Committees and substituted for the existing type in all new ships (Para. 171.)

(116) In the case of ships at present engaged in the pilgrim traffic the standard type may be provided as replacements become necessary, or immediately in any case where the Surveyors are satisfied after consulting the Port Haj Committees that immediate action is necessary. (Para. 171.)

(117) The Surveyors should also be asked to see that adequate means exist to illuminate the latrines. (Para. 171.)

(118) We believe that in no case on any existing pilgrim ship are special latrines provided for hospitals, as prescribed in Article 104 of the International Sanitary Convention. The necessary addition should be made to the rules and the point brought to the notice of the Surveyors (Para. 172.)

(119) Rule 63 of the existing pilgrim ships rules does not specify the exact number of washing places or taps. We consider that taps or douches in the proportion of one per hundred pilgrims or fraction of a hundred and a minimum of four wash-houses should be prescribed. (Para 173.)

(120) As regards ventilation, instructions similar to those contained in paragraphs 35 to 37 of the "Board of Trade Instructions relating to Emigrant Ships", should be given to the Surveyors with regard to pilgrim ships. (Para. 174.)

(121) Six electric fans should be provided fixed on the bulkheads at the end of each compartment of the betweendecks (Para. 175.)

(122) While not insisting on the provision of wind-scoops in the case of every port hole, we recommend that the Surveyors should be directed to see that they are provided in reasonable numbers and that the rules should

direct masters of pilgrim ships to see that these wind-scoops are shipped whenever weather conditions allow. (Para. 175.)

(123) As to the extent of the hospital accommodation to be provided on board ship, we suggest that pending the next revision of the International Sanitary Convention, careful records should be kept showing to what extent the accommodation is utilised and that, if these show that the requirements of the present rules are in excess of actual needs, the Indian representatives at the conference for the revision of the International Sanitary Convention should strongly press for a reduction. (Para. 176.)

(124) To provide adequate equipment of the berths in the hospitals, rule 54 (1) (*a*) should be amended so as to require the provision of pillows and bedsheets in addition to mattresses and blankets. (Para. 176.)

(125) It is desirable that the medical officer on boardship should be a Muslim. To enable the shipping companies to obtain suitable men for the post, we recommend that companies should appoint their medical officers from a list of candidates approved by the Port Haj Committees, rule 80 of the existing rules being amended accordingly. (Para. 177.)

(126) In order to obtain suitable persons, it will be necessary to raise the pay of the medical officers to Rs. 250—400. (Para. 177.)

(127) We consider that the scale of medical officers prescribed at present is adequate. When a second medical officer is required a diploma-holding Unani doctor should, in the event of the Government of India recognising such diplomas, be appointed on a salary of Rs 150—250 in the manner indicated in recommendation No. 125. (Paras 177—180.)

(128) Private practice by the medical officers on board pilgrim ships should be expressly forbidden by rule, if not by law. (Para 178.)

(129) The medical officer should be directed to keep notes of the prescriptions given in each case. The dispensary should be open at fixed hours daily, but the medical officer should treat urgent cases at any time. (Paras. 178 and 182.)

(130) We would press for the alteration of rule 70 to the effect that in addition to a female attendant, there should be a qualified nurse or mid-wife on every pilgrim ship (Para 181.)

(131) It should be specifically brought to the notice of captains that, in cases of deaths of pilgrims at sea from non-infectious diseases, if the deceased has no friends or relatives on board willing to undertake the washing and shrouding of the body, volunteers from other parties on board from the pilgrim's own province or country should be invited to do so, and only when these are not forthcoming or when the death is due to infectious disease, should the washing, etc., be done by the ship's staff (Para. 186.)

(132) The shipping companies should keep on each ship a stock of the materials necessary for the burial of Muslim dead bodies for sale at reasonable rates, and captains should have authority in the case of pauper pilgrims to provide what is required and, if necessary, to recover the cost from the funds in charge of the Haj Committees. (Para. 186.)

(133) To deal with cases when the work of preparing corpses for burial devolves on the staff of the ship, it is desirable that the male and female hospital attendants should be Muslims, competent to perform the duties of "*Ghassal*" and "*Ghassala*", suitable persons, where necessary, being obtaineed with the assistance of the Haj Committees. (Para. 186.)

(134) The practice of using lumps of coal in place of fire bars to sink a corpse is objectionable and should be discontinued (Para. 187.)

(135) In normal circumstances, it is desirable that at the time of consigning the dead body to the deep, the ship should be slowed and the screws completely stopped for such time as the captain considers reasonable and that an opportunity should be given to other pilgrims on board to offer funeral prayers. (Para 187.)

(136) The shipping companies should be requested to impress upon their captains the desirability of taking all possible care to secure that such burials are conducted in an orderly and decent manner and, if possible, out of sight of the sick pilgrims in the hospital. (Para 187.)

(137) To ensure satisfactory representation of the difficulties and complaints of the pilgrims on board the ship, the Port Haj Committee should, at its discretion, invite suitable persons travelling by a ship to undertake the duties and assume the title of "*Amir-ul-Haj*", or it should constitute a committee of the leading pilgrims on board each ship. (Paras. 189 and 191.)

(138) The Amir-ul-Haj or the Haj Committee on board the ship, or in their default, the medical officer, should furnish a report to the Port Haj Committee, dealing with items of interest affecting the welfare of the pilgrims. (Para. 193.)

(139) We do not approve of any system by which paid inspectors should be regularly sent on pilgrim ships, but in certain cases, where there appear to be special grounds for doing so, a Port Haj Committee might send either openly or secretly a paid representative on board particular ships. (Para. 193.)

(140) We are not in favour of sending a police guard to maintain order on each ship. (Para. 194.)

(141) In order to provide facilities for bringing complaints to light, we recommend that in all *musafirkhanas* and Haj Committee's offices and on board each steamer, a suitable sealed box together with writing materials should be provided to enable pilgrims to make any complaint they may have, even if they prefer it, anonymously. The boxes on shore should be opened at regular intervals and those from the ships on their return to port in the presence of the Chairman of the Port Haj Committee. (Para. 195.)

(142) The "*Karani*" on board pilgrim ships should undertake the custody of valuables during the voyage. (Para 196.)

CHAPTER XII.

(143) In our opinion, the proper policy, in the interests both of pilgrims and the shipping companies alike, is to open as few ports as possible for the pilgrim traffic. But for the extremes of heat and cold encountered on the railway journey to and from Karachi we should have been disposed to recommend that it should be made the sole pilgrim port for India (Para. 203.)

(144) In the event, however, of any steamship company being prepared, in the future, to run a regular service for pilgrims to the Hedjaz, on the lines of the services from the Netherlands East Indies, the question of opening further ports might be reconsidered. (Para 204.)

(145) We do not consider it either practicable or desirable to open any port in the Madras Presidency or the port of Chittagong to pilgrim traffic (Paras 205 and 206.)

(146) In view of the very strong sentiment which exists in Bengal on the subject, the port of Calcutta may contiuue to be open to pilgrim traffic, until representative Muslim opinion and the Government of Bengal are satisfied on the subject, though we do not anticipate that any large number of pilgrims will be willing to sail from Calcutta owing to the longer time taken at sea and the greater cost. (Para. 219.)

(147) In the meanwhile, we suggest that the Calcutta Port Haj Committee should endeavour to give a fair trial to the system of booking accommodation in blocks or even whole ships at Bombay, despatchnig their pilgrims by that route by special trains. (Para. 219.)

CHAPTER XIII.

(148) Even if the port of Calcutta be eventually closed, in view of the considerable number of pilgrims from Bengal and Assam, it will be reasonable and proper to maintain an organisation there to assist the pilgrims. (Para. 225.)

(149) The Port Haj Committees at Calcutta, Bombay and Karachi, should be reconstituted with a membership of twenty-five. (Para. 225.)

(150) Eighteen of these members should be elected in accordance with approved bye-laws by various Muslim associations and Anjumans representing all shades of Muslim opinion and by the municipal corporations of the ports concerned, while two should be co-opted from among persons who have recently performed the Haj, the composition of each Committee being approximately on the lines shown in Appendix D (Para. 225)

(151) The five members to be nominated by Government should be selected from such officials as the Commissioner of Police, the Port Health Officer, the Chief Executive Officer or the Health Officer of the Corporation, a representative of the principal railway serving the port and a representative of the Port Trust. If available, a suitable lady might be nominated in the place of one of the officials. (Para. 225.)

(152) The Port Haj Committees should be constituted by an Act of the Legislature, on the lines of a municipality or local board and should have a life of three years (Para. 226)

(153) We suggest that for this purpose the local Bombay and Bengal Acts should be consolidated into one Act of the Central Government, giving that Government power to constitute Haj Committees in any port or province. (Para. 226.)

(154) The business of these Committees should be to concern themselves with all matters which may affect the pilgrimage and provide for the assistance and comfort of the pilgrim from the time even before he leaves his home, until he returns to it. (Para. 226.)

(155) These Committees should have authority to spend the funds at their disposal for the purposes stated above, within or without the limits of their port or province. (Para. 226.)

(156) The Committees should be in close touch with the Government departments and shipping companies concerned (Para. 226.)

(157) They should have authority either as a Committee or by appointing a sub-committee for the purpose, to inspect pilgrim ships with the Ship Surveyors at the time of survey and make suggestions to the latter in connection with the carrying out of the survey so as to improve the comfort of the pilgrims as well as at the time of their arrival and departure (Para 226.)

(158) They should also be responsible for the licensing of muallims and for making special arrangements for the transit of pilgrims throughout India both on the way to and return from the Haj, for their reception and accommodation in the ports of embarkation and for assisting them in every possible way. (Para. 226.)

(159) It should also be recognised that any authority competent to sanction prosecutions under section 172 of the Indian Merchant Shipping Act, or under any other Act which may be of special importance to pilgrims, should be prepared to consider carefully any suggestions made by the Haj Committees in connection with the propriety of prosecution for the breach of any rule or law affecting the pilgrimage (Para 226.)

(160) The Haj Committees should elect their own Chairmen. (Para. 227.)

(161) The administrative duties of the Port Haj Committees should be carried out by an Executive Officer who should be a Muslim and take the place of the present Protector of Pilgrims. (Para. 228.)

(162) This Executive Officer should be appointed by the Haj Committee itself subject to the approval of Government. (Para. 228.)

(163) He should be given the legal powers at present given to the Protectors under the local Bombay and Bengal Acts and should serve as the secretary of the Committee. (Para. 228.)

(164) Of the three Executive Officers of the Port Haj Committees at Bombay, Karachi and Calcutta, the Officer of the Bombay Committee should be of a superior rank, corresponding to that of a Deputy Collector, on a pay of approximately Rs. 500 to Rs. 700. (Para. 228.)

(165) It should be recognised as part of his duties to visit other provinces and secure the co-ordination of effort and arrangements generally. (Para. 228.)

(166) The other two Executive Officers should be of a rank corresponding to that of a first grade Mamlatdar in the Bombay Presidency, *i.e.*, in receipt of a salary of about Rs 275—15—350 per mensem. (Para 228.)

(167) They should all draw conveyance and house allowances, as at present, and should be subject to the ordinary Government rules. (Para. 228.)

(168) If the legislation for the constitution of the Port Haj Committee is likely to be delayed, the existing Committees should in the meantime be reconstituted in the manner indicated by executive order. (Para 229.)

(169) The staff employed under the Port Haj Committees should be mainly out-door staff, specially qualified by a knowledge of Bengali and other vernaculars used by pilgrims (Para. 230.)

(170) The duties of the whole-time lady assistant to the Protector of Pilgrims, Bombay, could be adequately performed by a lady doctor appointed for a period of three or four months only. (Para. 230.)

(171) The Port Haj Committees should be given charge of Government pilgrim camps, wherever they are necessary. (Para 232.)

(172) Though it is not possible to give the Committees the charge of *musafirkhanas* such as those specially reserved for pilgrims at Bombay, we have no doubt that the trustees of those and similar institutions

elsewhere will take pains to carry out any suggestions made to them by the local Haj Committee. (Para. 232.)

(173) The quorum of the Port Haj Committee should be eight and it should be incumbent upon it to meet quarterly throughout the year and during the Haj season, *i e*, four months before the date of the Haj and two months after it, at least once a month (Para. 233.)

(174) The Committees should publish an annual report of their activities either in combination or separately. (Para. 233.)

(175) In each provincial headquarters, we consider that a provincial Haj Committee should be formed more or less with the constitution suggested in the case of the Port Haj Committees, but without any legal status. (Para. 234.)

(176) Its functions should only be advisory and consultative and its chief duty to arrange for some person or organisation, conveniently situated, to get into touch with the would-be pilgrim at the earliest possible stage (Para. 234.)

(177) In some districts, where the number of pilgrims is abnormally large, it is possible that there may be scope for the appointment of a district or a divisional Haj Committee, but in the majority of cases we are satisfied that it would be preferable for the provincial Haj Committee to nominate either an existing Muslim organisation or individual, if possible, one who has himself performed the Haj, to perform the duties of the "Haji's Friend" (Para. 234.)

(178) These provincial Haj Committees and the organisations under them might reasonably be expected to be self-supporting in the matter of finance, but it would be open to the Port Haj Committees to place at their disposal funds adequate to enable them to organise in particular localities arrangements for the booking of tickets and for special railway facilities (Para 235.)

(179) The provincial Committees and the organisations under them will be responsible for seeing that due publicity is given to the manual of instructions and the bulletins prepared by the Port Haj Committees from time to time (Para 235.)

(180) To provide a centralised agency to keep Government in touch with the problems that arise and to advise on questions affecting the pilgrimage from year to year, we recommend that Government should constitute a Standing Haj Committee of the Central Legislature, on the lines of the Standing Finance Committee, with a membership of not more than nine members. (Para. 236.)

(181) All proposed important changes in the rules and regulations should be put before this Committee. (Para. 236.)

(182) The Central Haj Committee should meet every year approximately six months before the date of the Haj, representatives of the shipping companies and the Port Haj Committees being invited to attend this meeting either as special members or, if that is not possible, in an advisory capacity. (Para. 236.)

(183) At this meeting a programme of sailings for the ensuing pilgrim season should be arranged for each port and the fares to be charged fixed. Any other matters affecting the ensuing Haj could also be discussed and the sums accruing from various sources allotted to the Port Haj Committees. (Para. 236.)

(184) To finance the Haj Committees, the interest on deposits together with any sums now in the hands of Government on this account, the Indigent Pilgrims Funds at present in the charge of the Pilgrim Department, and the proceeds realised from fees for visitors' passes should be made over to these Committees. (Para. 237.)

(185) Further, at first Government should finance the Haj Committees approximately to the extent of the average amount which they have spent during the last three years on the establishments of the Protectors of Pilgrims and other expenses which they will no longer be called upon to meet. (Para. 238.)

(186) If the Haj Committees, when they begin to function, find that they require further financial assistance, any application in that direction should be favourably considered. (Para. 238.)

(187) The budgets of the Haj Committees should be approved by Government and an investigation of individual items appearing in those budgets will enable Government to decide what expenditure should be borne by Government and what the Haj Committees may

properly be expected to meet from other sources. (Para. 238.)

(188) If, on discussing their requirements and framing their budgets, the Haj Committees discover that the funds at their disposal are not adequate to finance their activities in those directions of providing facilities and comforts for pilgrims which Government cannot reasonably be called upon to finance, they should in the first instance appeal to the generosity of the Muslim public for assistance (Para 238.)

(189) Any levy of a fee from pilgrims to assist in the provision of comforts and other facilities, should be deferred at least until the necessity for such action is proved to the satisfaction not only of the Port Haj Committees but also that of the Central Haj Committee and Government (Para 239.)

(190) To supply the need of a properly organised scheme of publicity, the Executive Officer of the Bombay Port Haj Committee should be charged with the responsibility for maintaining a publicity bureau (Para. 240.)

(191) This publicity bureau should be responsible for the preparation of a manual of instructions, containing all information likely to be useful to pilgrims as well as for keeping it up-to-date in all material particulars and for its distribution (Para 240.)

(192) In addition to the manual, a pilgrim bulletin, on the lines indicated, should be published at intervals during the outward season. (Para 241.)

(193) It is desirable that adequate publicity should be given, both by means of the official Manual and by any summary of instructions prepared by the Haj Committees for the guidance of pilgrims, to the schedule of fees which the muallims are authorised to recover on various occasions as well as to the fact that prompt action is taken by the Hedjaz Government to punish muallims for misconduct (Para 244.)

(194) We are unanimous in agreeing that the object to be aimed at should be to eliminate the muallim entirely from India, as far as his business activities are concerned, such assistance as he now furnishes to pilgrims being supplied by the Haj Committee organisation instead (Para 245.)

(195) Some control of the muallim will assist the achievement of this object. We recommend therefore that powers should be taken, under the consolidated Act

suggested by us, to license muallims, their "*Sabees*" and "*hamledars*", of whatever nationality they may be, on the lines adopted by the Government of the Straits Settlements (Paras 246-47.)

(196) The three Port Haj Committees should have authority to issue licenses and should arrange to communicate to each other cases in which licenses have been refused or cancelled for misconduct (Para 248.)

(197) The licenses should convey authority to carry on the trade throughout India, and should be granted at a nominal fee, on the production of a certificate of good conduct, either from the British Consul at Jeddah or from the Chief Police authority of a province or division in India. (Para. 248)

(198) As one of the conditions, it should be laid down that the muallim should act in consultation with the local Haj Committee in each district or division or its representative. (Para. 248.)

(199) The licenses should be renewable yearly and when, applying for such renewal, the muallim should produce a certificate of good conduct from a provincial Haj Committee or other such authority approved by the Port Haj Committee (Para 248.)

(200) If any muallim of Hedjazi nationality is guilty of misconduct, the fact should be reported to the British Consul at Jeddah in order that he may be refused a visa in future years (Para 248)

(201) Each license should bear a photograph of the licensee. (Para. 248)

(202) The rules and conditions for licenses should be issued by the Government of India after reference to the Port Haj Committees, and consultation with its Central Haj Committee (Para 248)

CHAPTER XIV

(203) We recommend that a refund of passage money should be made in full, i.e., without the prescribed ten per cent deduction to a pilgrim who has been unable to sail by reason of the provisions of sections 206(2) and 207(2), as well as to any member of his family or party accompanying him who is prevented from sailing on this account. (Para. 250.)

(204) In the case of a pilgrim not sailing for reasons other than those stated above, a refund of passage money

in full should be given, only if he has given three clear days' notice in writing to the shipping company concerned; failing this, a deduction of ten per cent. should be made. (Para. 250)

(205) The only improvement that we desire to suggest in the procedure for the disposal of the effects of deceased pilgrims is that the British Consul at Jeddah should prepare death certificates in respect of pilgrims dying in the Hedjaz and forward them to the Commissioner of Police, Bombay, for transmission to the next-of-kin. (Para. 252)

(206) In cases where no heir is traceable, Government might properly forego its claim and allow the property to be made over to the Haj Committee concerned for the benefit of its Indigent Pilgrim Fund (Para. 252)

(207) A full statement of the amounts of property of deceased pilgrims and the method of its disposal should be supplied to the Port Haj Committees (Para. 252)

(208) The various alterations suggested by us should be embodied in the revised draft rules under the Indian Merchant Shipping Act, which were referred to us for our opinion (Para 253)

(209) Sections 167 (1) and 201 (2) of the Indian Merchant Shipping Act should be amended so as to alter the penalty of fine, at present prescribed so as to conform with the provisions of Articles 156-57 of the International Sanitary Convention, 1926, if possible, without altering the existing provisions regarding the sentence of imprisonment (Para 254)

(210) Section 212 should also be amended so as to bring the "owner or agent" within the scope of its penal provisions. (Para 254)

(211) In accordance with the provisions of the International Sanitary Convention, ships found on medical inspection to be healthy are allowed to proceed without landing their pilgrims at Kamaran, if all those pilgrims have been inoculated against cholera as well as vaccinated The Netherlands East Indies have made such immunisation compulsory and the Straits Settlements are following suit We recommend that immediate steps should be taken to amend section 206 of the Indian Merchant Shipping Act, 1923, on the lines of the amendments made by the Straits Settlements Government, to enforce compulsory inoculation against cholera in addition to vaccination in

the case of all Indian pilgrims. We are satisfied that this measure will be welcomed by all shades of Muslim opinion, as it will in ordinary cases save pilgrims from all trouble at Kamaran. (Paras. 262 and 264.)

(212) Pending the introduction of the necessary legislation, we recommend that steps should be taken in collaboration with the local Haj Committees, to introduce measures of immunisation by persuasion, as was done at Calcutta in 1928 and 1929 (Para. 264)

(213) It will be necessary that the would-be pilgrim should satisfy the authority competent to issue the pass, before he receives it, that he has undergone the necessary operations, and that this fact should be entered on his pass The operations should ordinarily be performed before a pilgrim leaves his own district and should be free of cost. (Para. 263)

(214) The adoption of the above measures should, in our opinion, render possible a drastic reduction in the staff at present retained at the Kamaran Quarantine station as well as substantial economies in other directions As a result it should be possible to reduce the pilgrim dues levied at Kamaran to a uniform figure, not exceeding Rs 3 per head, instead of Rs. 10 as at present (Para 265)

(215) The position in regard to capital expenditure at Kamaran should be carefully reviewed on the understanding that very few pilgrims will, in future, land at Kamaran, and further expenditure stopped whenever possible (Para 266)

(216) If it is not possible to reduce the pilgrim dues before the beginning of the pilgrim season of 1930, the fees collected at the rate of Rs 10 per head during that season from Indian pilgrims should, after complying with the provisions of Article 9 of the Anglo-Dutch Agreement, in view of the surplus which already exists, be handed over for expenditure by the Central Haj Committee in connection with the arrangements to be made for the compulsory immunisation of pilgrims (Para 267)

(217) If the above course be held to be impossible without the specific consent of the Netherlands East Indies Government, that consent should be obtained immediately. (Para 267.)

(218) We urge that the representatives of India at future International Sanitary Conferences should, with the

support of the representatives of other countries interested in the pilgrimage to Mecca, press for a review of the situation in the light of present-day facts, so as to secure a revision of the provisions of future conventions and relieve fully immunised pilgrim traffic from all restrictions which are not imposed on other travellers (Para. 269.)

(219) In particular, they should press for the extension to eastern ports of the concessions allowed under Article 133 of the Convention to pilgrim ships sailing to the Hedjaz from Suez (Para 269.)

CHAPTER XVII.

Conclusion.

271. We cannot conclude this report without an apology for its length. Our terms of reference comprised three broad heads of enquiry, but we found, as our knowledge of the subject came to be more intimate, that these could not be separated from each other by hard and fast lines and that the problems involved were in many cases so complex and interconnected that we were not infrequently compelled to reconsider decisions already reached in the light of fresh facts and arguments We must confess also to having largely exceeded not only the period allotted to us by the Government of India for the completion of our work but even that which we ourselves at first considered adequate for that purpose We can only say that, except during periods of recess, the Committee has sat from day to day often for long hours and spared no pains to make its enquiry comprehensive as well as to weigh carefully the arguments on both sides before coming to a decision We are happy to state that those decisions have mostly been unanimous. Where differences of opinion could not be eradicated even by prolonged discussion, the view of the minority has been stated as fairly and clearly as possible in the body of the report Only upon one point of importance has the Chairman been called upon to give a casting vote On other points, though he did not hesitate to express his views with emphasis, he did not vote

272 Certain of the recommendations we have made, such as that for the provision of cooked rations to all pilgrims by the steamship companies, may appear to be somewhat revolutionary and against the weight of the evidence recorded, but we believe that they will be welcomed by enlightened Muslim opinion and that, if accepted by Government, they will, even if at first distasteful to individuals, prove of lasting benefit to the Indian pilgrimage as a whole

273 *Acknowledgments* —We gratefully acknowledge the assistance we have received from all quarters both official and non-official as well the generous hospitality which was extended to us both individually and collectively during our tour In particular we desire to mention the assistance rendered to us by the Government of India and the great interest taken in the matter by the Government of Bengal

We desire to record our high appreciation of the unremitting efforts of our colleague Mr. Hassanally P Ebrahim to further the work of the Committee Possessing as he does an intimate knowledge of the details of the pilgrim traffic from the shipping point of view, he has from the first, often at the sacrifice of his personal

comfort and other interests, devoted himself whole-heartedly to the collection of information as well as to other objects likely to assist our enquiry.

The death of our Secretary Khan Bahadur Mohammad Inamul Huk on October 17th at Poona, at a time when it was obviously impossible to replace him by any person acquainted with the details of our work up to that date, not only robbed us of a personal friend and Government of a most efficient and conscientious officer, but also naturally delayed the completion of our report The difficulty was solved by the Chairman himself undertaking at a personal sacrifice to draft the report and act as Secretary in addition to his own duties The Members of the Committee desire cordially to acknowledge the indefatigable zeal which their Chairman has shown, not only in this, but also in all other matters, to assist their investigations or to promote the welfare of the pilgrims

We also desire to record our appreciation of the excellent work done by Mr Mohammad Nasrullah, the Superintendent. He and the rest of the staff faced the longest hours with determination, whenever a special effort was required Mr Surendra M. Ghoda joined the staff only after the Secretary's death, but was of the greatest assistance during the final stages.

H. B CLAYTON, *Chairman*

HAJI ABDULLAH HAJI KASIM,
HAJI ABDULLA HAROON,
EBRAHIM HAROON JAFFER,
FAZAL IBRAHIM RAHIMTOOLA,
HASSANALLY P EBRAHIM,
CHOWDHURI MOHAMMAD ISMAIL KHAN,
MOHAMMED SHAFEE DAOODI,
SYED MURTAZA,
SYED RAJAN BAKHSH SHAH,

} *Members.*

APPENDIX A.

Questionnaire

of the

Haj Inquiry Committee

1929

HAJ INQUIRY COMMITTEE.

Chairman.

The Honourable Mr H B. Clayton, C I E., I.C S.

Members.

(1) Khan Bahadur Haji Abdullah Haji Kasim, M.L A.
(2) Seth Haji Abdulla Haroon, M L A
(3) The Honourable Sir Ebrahim Haroon Jaffer, Kt., Member, Council of State
(4) Mr Fazal Ibrahim Rahimtulla, M L A
(5) Mr Hasanally P Ebrahim
(6) Haji Chaudhury Muhammad Ismail Khan, M L A
(7) Maulvi Muhammad Shafee Daoodi M L A
(8) Maulvi Syed Murtuza Sahib Bahadur, M L A
(9) Khan Bahadur Makhdum Sayad Rajan Bakhsh Shah, M L A.

Secretary

Khan Bahadur Muhammad Inamul Huk

HAJ INQUIRY COMMITTEE.

Questionnaire.

NOTE.

The attached questionnaire is issued by the Haj Inquiry Committee which has been appointed by the Government of India as announced in the Press Communiqué issued at Delhi on the 26th March 1929,

"to enquire into the arrangements in force for pilgrims proceeding to the Hedjaz, especially

"(1) the facilities provided at the ports of Calcutta, Bombay and Karachi,

"(2) the powers and duties of the Protectors of Pilgrims and Haj Committees established at these ports,

"(3) the accommodation and facilities provided on the voyage,

"and to make recommendations "

All persons and associations interested in the matter who are in a position to help the Committee in the task set before it by the Government of India by giving useful information and advice, are requested to send replies to the questionnaire in accordance with the instructions noted below —

(i) the answers should be typed or written on one side of the page only and the answer to each question should be written on separate sheets of paper and each sheet of paper should be clearly marked with the number of the question to which it refers,

(ii) so far as possible the replies should be self-contained and avoid references to documents other than Government Publications or such papers as the writer may enclose with his reply to the questionnaire

(iii) the following details should be clearly written

(a) name and Postal address of the writer,

(b) whether the writer has himself performed the Haj if so, in what year or years

(c) signature and date

It is not intended to put any one to the trouble of answering the questionnaire as a whole unless he wishes to do so The object is to afford persons an opportunity of placing before the Committee any information and suggestions they can on those subjects with which each individual is himself particularly familiar

It will be for the Committee to decide whether they will hear oral evidence on replies to the questionnaire All the persons selected by the Committee for oral examination will be given due notice and invited to meet the Committee at convenient centres in the course of its tour through the country.

All communications should be addressed to the Secretary, Haj Inquiry Committee, Civil Secretariat, Bombay, from whom also copies of the questionnaire can be obtained on application Replies should be despatched so as to reach him by the 25th June 1929.

QUESTIONNAIRE OF THE HAJ INQUIRY COMMITTEE.

I. PORTS OF CALCUTTA AND MADRAS

1. The Port of Calcutta was closed for the sailing of pilgrims for some years It was reopened in 1926, and the number of pilgrims sailing from Calcutta were —

1926 ..	884
1927 .	2,106
1928	379

Is it in your opinion desirable to encourage pilgrims to sail from Calcutta? If so, what measures would you suggest to achieve that object? Have any such measures been tried, and if so, with what success?

2 The journey from Calcutta takes 7 or 8 days longer by sea than from Karachi or Bombay, and experience shows that returning pilgrims are unwilling to sail to Calcutta from Jeddah mainly for climatic reasons. If you think that Calcutta should be encouraged as a port for outgoing pilgrims, would you close it for returning pilgrims or not?

3 The normal pilgrim ship carries at least a thousand passengers, and the shipping companies are unwilling to provide ships unless they get a fairly full boat Is there any means of ensuring that they can do so from Calcutta?

4 Are the shipping companies willing to run direct steamers from Jeddah to Calcutta?

5 Is it correct that the special conditions prevailing on pilgrim ships tend, in an extended voyage, to produce epidemics or at least insanitation?

6 Are the facilities available for the accommodation and medical examination, etc., of pilgrims intending to embark at Calcutta adequate? If not, what further facilities are required?

7. If you are of opinion that Calcutta should not be kept open as a pilgrim port, can you suggest any means by which information of the probable number of pilgrims arriving in Bombay or Karachi can be forwarded to those ports in advance, so as to enable adequate arrangements to be made beforehand?

8 Do you think that Madras or any other port in India should be opened for pilgrim traffic? Is there any prospect of such traffic being commercially or otherwise possible?

II PASSES AND PASSPORTS

9 At present the passes issued to Indian pilgrims to the Hedjaz bear no photograph, though passports for other foreign countries such as Iraq, Egypt, etc , have photographs It is believed that the

Egyptian, Dutch and Nedjadi pilgrims as well as those from some other Islamic countries are provided with photographs on their passes, and this has the effect of preventing the passes being stolen or otherwise disposed of Can you vouch for the above facts, and if so, do you consider it desirable that the passes of Indian pilgrims should have photographs except in the case of women and children?

10 Is it a fact that Indian pilgrims not infrequently return to India through other countries, and in order to do so, have to obtain regular passports with photographs from the British authorities in the Hedjaz?

III. PROTECTORS OF PILGRIMS AND HAJ COMMITTEES.

11 At present in the Ports of Calcutta, Karachi and Bombay there are officially appointed Protectors of Pilgrims with a staff to assist all pilgrims and give them any information required Can you suggest any means by which the work of these official organisations can be improved or facilitated?

Is it necessary to increase the pay or the number of the staff?

12 Similarly there are officially constituted Haj Committees at these ports, consisting mainly of unofficial Muslim gentlemen with an official Chairman Is there any way in which the work of these Haj Committees can be made more useful?

13 Have you any suggestion to make regarding the powers and the constitution of these Haj Committees?

14 Do you think it would be useful to invite the co-operation of Muslim ladies to supervise arrangements for female *purdahnashin* pilgrims at the ports of embarkation?

15 Are there any other Haj Committees in your province, official or unofficial, organised for the purpose of assisting pilgrims? If so, do they perform this work successfully, or can you suggest any means by which they can be of greater use? If no such Haj Committees exist, are there any other Muslim organisations which take their place? If not, do you consider that it would be of advantage to establish such Committees?

16 Would any useful object be served by meetings between representatives of the principal Haj Committees held some two months before the Haj season every year to discuss any special arrangements necessary for the ensuing Haj?

17 Do you consider that it would be possible or desirable to arrange for an official or unofficial person to sail on each pilgrim ship to protect the interests of pilgrims while at sea? If so, how would you suggest that the cost of doing so should be met?

IV SHIPPING

18 The conditions under which pilgrim ships may sail are laid down in sections 193 to 218 of the Indian Merchant Shipping Act. *Are you of opinion that any further legal provisions are required?*

19 Do you consider that the maximum steamer fare should be fixed, and if so, should this apply to first and second class passengers as well as to ordinary pilgrim? It has been suggested that it should be made compulsory to the Steamship Companies to advertise their fixed fares before the beginning of the season, no deviation from these fixed rates being allowed except in a downward direction after due notice to the Pilgrim Department Do you approve of this suggestion, or would it in your opinion tend to reduce competition?

20 Is it not a fact that shipping has, on various occasions in the past, proved inadequate both to take pilgrims to the Hedjaz and to bring them back? Can you suggest means by which this difficulty can be remedied?

21. Under section 208A of the Indian Merchant Shipping Act, an intending pilgrim has either to take a return ticket or to pay a deposit or to make a declaration that he has no intention of returning to India for three years It is noticed that the number of persons making deposits has decreased considerably during the last three years Can you suggest the reason for this?

22. If deposits were made compulsory in all cases the amount deposited could be returned to a pilgrim at Jeddah after the Haj was over in the event of his desiring to stay in the Hedjaz Is it a fact that under present conditions a large number of those who make declarations under section 208A find that after all they do not desire to stay in the Hedjaz, and have to be repatriated as destitutes? If you approve of making deposits compulsory in all cases, what conditions would you prescribe for refunding them?

23 It has been suggested that the two other alternatives should be abolished and deposits as against declarations or return tickets made compulsory in the case either

(a) of all British Indian subjects, or

(b) of all pilgrims including foreigners sailing from Indian Ports

The suggestion is made in the interests of the pilgrims themselves as if they make deposits they can return by any boat available The deposit can be returned in full to the heirs in the case of their death and it is not liable to be stolen as return tickets are Do you consider these arguments valid?

24 At present the lowest class of the Indian pilgrims prepare their own food on board On pilgrim ships from the Dutch Indies and from Egypt the food on board is provided by the ship Is it desirable or possible to introduce a similar system on Indian pilgrim ships? Have any experiments been tried in this direction? If so, with what success?

25. It is argued that if food were provided by the shipping companies, pilgrims, particularly on their return journey when their resources are low, would be provided with better food than at present and would thus be less liable to sickness Do you agree with this view?

26. Are the arrangements for the storage of heavy baggage satisfactory?

27. Is the accommodation on board prescribed by law sufficient? Are ships overcrowded? If so, why?

N.B —Under Section 193 of the Indian Merchant Shipping Act and the Rules made thereunder the following accommodation is to be provided for each pilgrim irrespective of age—

16 superficial feet on the between deck, and

6 superficial feet on the upper deck

28 It is understood that, in the case of the railways and ships other than pilgrim ships, half fares are charged in the case of children between 3 and 12 years of age while children under 3 years of age are carried free Why should not similar concessions be granted on pilgrim ships?

29 Should the shipping companies be called upon to issue duplicate tickets in cases in which tickets originally issued by them to pilgrims have been lost or stolen?

30 Does the law in force at present provide sufficiently for the prompt refund by shipping companies of unclaimed passage monies?

31 Is the 10 per cent deduction allowed under Rule 68 (*h*) (2) to be made by the shipping companies—

(i) from refund of the passage money of pilgrims from whom permission to embark has been withheld under sub-section (2) of section 206, or who have been removed from the ship under sub-section (2) of section 207 of the Indian Merchant Shipping Act, and

(ii) from the passage money of their companions who are under the circumstances unable to sail in the ship,

high in your opinion? If so, what percentage, if any, would you suggest?

32 When a pilgrim for unavoidable reasons is unable to sail, should not a refund in full be granted to him by the shipping companies?

33 Are the condition frequently printed by the shipping companies on the back of tickets sold to pilgrims in conformity with the rules and the law?

34 Is it a fact that outward and inward pilgrim steamers from or to Bombay stop at Karachi for two to three days for bunkering and loading and unloading of cargoes? If so, should not the period of detention at Karachi be reduced in the interests of pilgrims?

Could not more direct sailings from Bombay and Karachi be arranged with advantage?

35 Is it in your opinion desirable and feasible to call upon shipping companies to arrange that the female attendant whom they have to provide under rule 70 should be a qualified midwife or a nurse?

36 Rule 68 (A) prescribes that children under 7 years of age should not be charged the Kamaran dues Do you think the shipping companies always recognise this fact in collecting their fares?

V. FINANCE.

37. What kind of expenditure in connection with the Haj is met at present from official and non-official sources? Is the distribution of this burden between the two parties properly allocated?

38 Do you consider it desirable that any fee should be levied on the pilgrims to provide a fund for the benefit of pilgrims in general? If so, who should be responsible for administering the fund?

39. Similarly, who should administer any fund available as a result of the proposed re-introduction of the deposit system?

40 Is it a fact that while the deposit system was under trial the interest on the deposits during the pilgrimage furnished a fund for the relief of indigent pilgrims and for other purposes connected with the Haj? If so, for what other purposes?

41. If the deposit system is re-introduced, can you suggest means for obtaining a better return on the deposits?

42 Are there any official or non-official funds in your district intended for the benefit of the Haj Pilgrims? If so, please give any reliable information you have or can get about them

VI GENERAL

43 At present the pilgrim traffic is divided between the Ports of Bombay and Karachi and in a normal year about 10,000 pilgrims sail from each port Are the facilities at those ports for housing pilgrims while waiting for ships or after their disembarkation on return adequate? If not, what improvements would you suggest? Is a special Pilgrim Camp required at Bombay? If so, where in your opinion should it be located?

44. Are the existing Musafarkhanas, etc., under the control of the Pilgrim Department? If not, should they be so?

45. Are the actual arrangements for the medical examination, embarkation and disembarkation of pilgrims at the Ports of Bombay and Karachi satisfactory? If not, what alterations would you suggest?

46. Is the present method of booking pilgrims by shipping companies satisfactory? If not, what improvements do you suggest?

47. Are arrangements for embarking the heavy kit of pilgrims satisfactory? If it were possible for the shipping companies, by the levy of a small extra charge per head, to collect the heavy baggage of pilgrims from wharfs and Musafarkhanas or Pilgrim Camps and convey it on board, would this arrangement be desirable?

48 It is understood that the friends and relations of passengers bound for Persian Gulf, East Africa, Europe, etc., are allowed an unlimited number of tickets at a cost of Rs 3 per head to go on board the steamer to assist them and see them off, whereas in the case of Pilgrim ships the number of such passes is limited Is it possible and desirable to grant an unlimited number of passes in the case of pilgrim ships?

How do you propose that the income derived from passes issued to friends and relatives of pilgrims should be utilised?

49 Would it not be more convenient to have the Pilgrims Passes Office near the main Musafarkhana or near the proposed Pilgrim Camp if and when it is established?

50. It is understood that the services of pilgrim brokers are no longer employed by the shipping companies Is it desirable that such brokers should be re-introduced?

51 Do you think it desirable that *Muallims* and their agents should be licensed? If so, on what conditions?

52 Is the supply of fresh water on board the pilgrim ship sufficient as prescribed by the rules now in force? If not, what quantity per head would you recommend as the minimum?

Note.—Rule 32 as amended allows 1½ gallons per head per day.

53 Have you any suggestions to make for improving the supply of stores and firewood, and also for improving the arrangements in regard to cooking-places, wash-houses and latrines on board the pilgrim ships?

54. Do you think that pilgrim ships are at present adequately equipped with hospitals and dispensaries? Should Doctors on board the pilgrim ships be required to attend to patients regularly at fixed hours during the day, and be available to attend to urgent cases at all times?

55. What do you consider the approximate present cost per head of performing the Haj for the poorest class of pilgrims? Please give details

56 Can you suggest any improvement in the present system under which destitutes at Jeddah are repatriated at Government expense?

57. Are the present means for disseminating information concerning the Haj to intending pilgrims adequate? If not, can you suggest any improvement?

58. The Hedjaz Government is believed to have signed the International Sanitary Convention of 1926, and in accordance with the Convention an agreement has been made between the Dutch and Indian Governments that certain sanitary measures shall be taken at Kamaran to prevent the spread of infection by means of pilgrims. It is reported in the Bengal Pilgrim Department Report for 1928 that all pilgrims from Calcutta were vaccinated and inoculated with the assistance of the Bengal Haj Committee and that thereby they avoided all trouble and detention at Kamaran Is it a fact that during epidemics almost all pilgrims are at present—

(*a*) vaccinated; and

(*b*) inoculated for cholera,

but that the pilgrims are subjected to considerable inconvenience at Kamaran owing to detention there for 24 hours and separation from

their heavy luggage. Would there be serious objection to the vaccination and inoculation of all pilgrims being made compulsory in order to avoid this inconvenience and to protect them from these diseases?

59. The services of the British Consul at Jeddah, an Indian Pilgrimage Officer and an Indian Medical Officer are available for the assistance of Indian pilgrims Is any further assistance, official or unofficial, required or possible in the Hedjaz?

60. Does any difficulty arise in the exchange of Indian money by Hajis at Jeddah? If so, can you suggest any improvement?

Are there any banking facilities in the Hedjaz? If not, would it be possible or desirable to provide them? If so, in what manner?

61. Do you think that the present method of disposing of dead bodies of pilgrims during the sea voyage is satisfactory? If not, what improvements do you suggest?

62. Have you any suggestions to make regarding the disposal of the property of pilgrims who die intestate?

63. Should doctors be appointed at Ports of disembarkation in India to look after the sick among the returning pilgrims? If so, at whose expense?

64 Is it a fact that the authorities are in many cases handicapped in dealing with offences owing to the unwillingness of aggrieved pilgrims to lodge complaints before them? If so, what action do you suggest to bring the offenders to book?

65. Have you any other suggestions to make?

APPENDIX B.

of the Associations and individuals who sent replies to the Questionnaire issued by the Haj Inquiry Committee, those who were examined orally being starred.

NOTE:—Witnesses who did not submit written replies but were examined orally only are given at the end.

BOMBAY PRESIDENCY (EXCLUDING SIND).

1. *Mr. K. B Safri, Assistant Superintendent, General Department, Government of Bombay.
2. *Mr E R Perry, Agent for the Government Railways of Iraq, Ballard Pier Road, Bombay.
3. *Messrs Turner Morrison & Co , Ltd , Managing Agents, Bombay & Persia Steam Navigation Co., Ltd., Mogul Line, Bombay.
4. Haji Ahmed Sheik, Bombay.
5. *Khan Bahadur Haji Sheikh Ali Baakza, J P , Bombay.
6. Mr. Ahmad Abdulla, Bombay
7. Mohammad Husein, Fakir Mohammad Moonshi & Co , Coal, Tallow and Firewood Suppliers, Ahmedabad
8. *Khan Bahadur M I Kadri, O B E , B A , LL B , Chief Judicial Officer, Junagadh, and President, Anjumane Islam and Sunni Wakaf Committee, Ahmedabad.
9. *Mr. Mohamed Karim Khaleeli, Agent, Nemazee Line Steamers, 106-108, Medows' Street Fort, Bombay.
10. Captain K. Ookerjee, Marine Superintendent, c /o The Scindia Steam Navigation Co , Ltd , Bombay
11. *Dr. A. R Lodhi, M B , B.S., Medical Officer, S S. "Sultania", Dharangaon, Khandesh
12. *Mr Abdur Rahim Dimtimkar, J P , Hony. Presidency Magistrate, Member, Municipal Corporation & Haj Committee, Bombay.
13. *Dr Meherji B. Master, M B , B S , (Late Senior Medical Officer, S.S. "Jehangir") Bombay.
14. Haji Bachoo Ally, Member, Bombay Haj Committee
15. *Shaikh Ahmed Usmanbhai Kamkoriwala and Mohammad Hussain Mohammad Wahullah, Ahmedabad.
16. Mr. Umarbhai Rasulbhai Kadi, Gujrat
17. Abdul Kader N. Valiulla, Member, Haj Committee, Bombay.

18. *Mrs. Khadija Shaffi Tyabji, Bombay.
19. *Mr Ahmed Abedin Peerbhoy & Haji Hasham Ibrahim, Hony. Secretaries, Anjuman-i-Khudamun Nabi, Bombay.
20 Mr. Fazal Karim Dehlvi, Khadim-i-Khudamun Nabi, Bombay.
21 Haji Husain Haji Siddick Khatri, Bombay.
22. Mr. Mohd. Hussain Mohd. Siddiq, Nazim Mahfal-i-Zikr Mubarik and late Secretary, Anjuman Khuddam-un-Nabi, Nakhuda Musjid, Bombay.
23. Haji Dawood Haji Nassur, Bombay.
24.*Mr. Hussainbhoy, A Lalljee, M.L.C., Member, Haj Committee, Bombay.
25. Mr Ismail Haji Kasim Rokadia Member, Bombay Haj Committee.
26 *Major P H. S. Smith, I.M S , Port Health Officer, Bombay. (Lt F. H Otto, I.M.D , Asst. Port Health Officer, was examined in his place.)
27. *Mr Abdul Karim D. Mirajkar, Protector of Pilgrims, Bombay.
28 *Hony Secretary, Anjuman Ziaul Islam, Bombay.
29. Haji Abdul Razak Haji Mohamed Arlel Sahib, Bombay.
30. Mr. Abdul Rahman Bhaiji, Bombay.
31 *Messrs Haji Sultanali Shustary & Co., Agents, Persian Gulf Steam Navigation Co , Ltd., Bombay.
32. Mr Mohd. Umar Abdul Rasul, Bombay.
33. *Maulana Shaukat Ali Sahib, Hony. Secretary, Central Khilafat Committee, Bombay
34 *Mr Mohd Irfan, Financial Secretary, Central Khilafat Committee, Bombay.
35. Mr Zahid Ali, Chhotani Saw Mills, Sewri, Bombay.
36. *Mr H E Butler, I P , Deputy Commissioner of Police for the Port, Bombay.
37. Mr. H A Jalaluddin, Bombay
38 *Mr Mahomed Ebrahim Serang, President, Malabar Muslim Jamaat, Ship Contractor and Municipal Councillor, Bombay
39 Khan Sahib A, M. Mansuri, M L C., Ahmedabad.
40 The Secretary, Bombay Port Trust, Bombay.
41 *Mr Gulamhusain Valimohomed Ladiwala, Bombay.
42. Mr E I Patel, (Passenger by S S. "Rahmani" in April 1929).
43 Haji Suleman Tarmohamed, Bombay.
44 Mr A. K Abraham, Dewan's Office, Junagadh State.

(MADRAS PRESIDENCY)

45. Mr. M. Ebrahim Coonhee, Cannanore City (Malabar).
46. Haji Khazi Maulvi Mahommad Fasihuddin, Government Khazi of Madras.
47. D. M. Jamaluddin Sahib Bahadur, Member of the Muhammadan Religious Committee of the Mangalore Taluk, South Kanara District.
48. Mr. Mohomed Hashim Sait, Land Lord and Planter, Southwick, Ootacamund.
49 Maulana Maulvi Haji Dr Muhammad Abdul Karim, L.M.P, Government Khazi, Murtazanagar, Circar and Guntur, Guntur
50. *Khan Bahadur P A Ammoo Sahib, Retired Deputy Collector, Malabar Coast, Tellichery.
51. *Mr. K K. Pokker, Advocate, Madras.
52. *Anjuman-e-Himayat-i-Islam, Trichinopoly
53. *Mr. K P V. S Mohamed Meera Rowther, M L C, and Mr. Abdul Hameed Khan, M L.C, Madras
54. *Mr. H. S Hussain, B A, B L, Karkala, South Kanara
55 *Haji Syed Auzam Sahib, P O Nidadavol, West Godavari District.
56. Khan Bahadur M Abdulla Ghattala, Advocate, Vellore.
57 The Hony Secretary, Southern India Chamber of Commerce, Madras
58 *Secretary, Anjuman-e-Himayat-i-Islam, Madras
59. Secretary, Madras Chamber of Commerce, Madras

HYDERABAD (DECCAN)

60. *Mr. Mohammad Abdus Salam, Secretary, Anjuman-i-Islah Musalmanan, Bider (Deccan), Hamnabad Post
61. Mr. Mohammad Ilyas Burney, M A, LL B, of Bulandshahr, Professor, Usmania, University, Hyderabad (Deccan)
62. *Dr. Khwaja Moinuddin, M D, Hyderabad (Deccan)
63. Hafiz Haji Mohd Rahat Ali, Siddiqi, Hyderabad (Deccan).
64 Mr Abdul Raoof Madadgar Talukadar Asifabad Division, District Adilabad, Hyderabad (Deccan)

BENGAL.

65. *Mr. T. A Siddiqui, Dacca
66. *Syed Saadat Ali, Income-Tax Assessor, Calcutta

67. Mr. M. A. Aziz Khan, Calcutta.
68. *Haji Mohd. Noor Bakhsh Sahib, Ghat Supervisor, I. G. N., & R. S. N. Co., Ltd., Naraingunj Steamer Station.
69. Hony. Secretary, Howrah Mohammadan Association, Howrah.
70. *Khan Bahadur Haji Khundkar Fazlul Haq, B.A., M.R.A.S., Calcutta.
71. *Khan Bahadur Maulvi Alimuzzaman Chowdhury, B.A., Chairman, District Board and Municipality, Faridpur.
72. Maulvi Tamizuddin Khan, M.A., B L, Secretary, Anjuman Islamia, Faridpur.
73 *The Bengal Provincial Haj Committee, Calcutta.
74. Khan Bahadur Maulvi Ahsanullah Sahib, Assistant D. P I. for Mohammadan Education, Bengal and Member, Provincial Haj Committee, Calcutta.
75 *The Bengal Chamber of Commerce, Calcutta
76 Maulvi Mohd. Hidayatullah, Secretary, Sadar Sub-Divisional Haj Committee, Alipore, 24-Parganas.
77. Maulvi Kafiluddin Ahmed, Secretary, Rajshahi Mohammadan Association and Haj Committee, Rajshahi (Bengal).
78 Munshi Hussain Bakhsh, Mukhtear, Secretary, Haj Committee, Chuadanga, Nadia.
79 Mr Hasham Ali Khan, Pleader, Judges' Court, Barisal and Ghulam Azam Chaudhury, Member, District Board, Bakergunj.
80 *Mr. Abdul Wahab Khan, Vice-Chairman, Bakerganj District Board and Secretary, Bakerganj Muslim Association.
81. *Khan Bahadur K G. M. Faroqui, M L C, and Chairman, District Board, Comila.
82 *Khan Bahadur Maulvi Hemayetuddin Ahmed, B L., Barisal.
83 *Maulana Akram Khan Sahib, Calcutta
84. Maulvi Mafizuddin Ahmed, Secretary, Haj Committee, Barisal
85 *Jamyeat-i-Ulema-i-Bengala, Calcutta
86 Haji Mohd Abdul Mansur Phalowan, Mymensingh.
87 Secretary, Haj Committee, District Mymensingh.
88 Secretary, Noakhali Muslim Students' Association, Calcutta Haj Committee, Calcutta.
89 Maulvi Nasiruddin Ahmed, M M. Registrar and Secretary of Chhagalnaiya Haj Committee, District Noakhali.
90 Khawja Habibullah, Nawab of Dacca.
91. K. Nazimuddin, Chairman, Municipality, Dacca.

92. *Mr. Zahirul Haq, Hony. Secretary, Dacca District Anjuman.
93. *Mr. Badruddin Ahmed, B.A., Hony. Secretary, Dacca Islamia Anjuman.
94. *Haji Abdul Wahab, Member, Dacca Islamia Anjuman, Dacca.
95. *Syed Abdul Hafeez, President, Dacca Islamia Anjuman, Dacca.
96. Mr. A. Wazed, Head Maulvi, Chandshi High School, Barisal.
97. Munshi Mockbool Ahmed, Member, Haj Committee, Barrackpore.
98. Khan Bahadur Choudhury Kazemuddin Ahmed Siddiky, Dacca.
99 Maulvi Kazi Majed Baksh, Secretary, District Haj Committee, Hooghly.
100. Government of Bengal (Political Department) Letter No. 9773-P., dated the 23rd August 1929.
101. *Khan Sahib Maulvi Syed Nadir Ali, B L, Secretary, District Haj Committee, Chittagong.

Assam

102 Maulvi M Tayyabulla Sahib, B L, Secretary, Anjuman Sabile Islamia, Gauhati (Assam).
103 *Maulvi Mohd Abdullah Sahib, B.L, Secretary, Assam Provincial Muslim League, Sylhet
104 Maulvi Syed A. T Abdul Wasey, Pleader, Judge's Court and Municipal Commissioner, Sylhet
105 Khan Sahib Muhammad Mashraf, Secretary, Anjuman Islamia, Sylhet.
106. Moulana Abdul Bari Sahib, Jhingabari (Assam)
107. Mr. Mahboobor Rahman, B L, Secretary, Haj Committee, Brahminbaria, Tipperah.
108. Maulvi A. M. Ziaosh Shams, B.L, M L C, Secretary, Anjuman-i-Maidul Islam, Dhubri.
109. Haji Maligul Khan, Government Contractor, Dinapur (Assam).

Bihar and Orissa.

110. Khan Bahadur Shaikh Mohammed Yusuf Khan, Patna.
111. *Syed Izhar Hossain Sahib, B A, Retired Deputy Magistrate, P. O Kujhwa, District Saran (B & O).
112. Khan Bahadur Sarfaraz Hosain Khan, M L A., Patna City.
113. *Syed Abdur Rahman Sahib, M A., B L, Advocate, Patna.
114. Syed Hassan Arzoo Sahib, Phulwari Sharif (Patna)

115. *Haji Shah Hussain Mian Sahib Nazim-i-Ala, Bazm-i-Sufia, B & O., President, Muslim Association and Editor of "Gharib Nawaz" *Phulwari Sharif (Patna).*

116. *Mr. Mohd. Nurul Hasan, P. O Phulwari Sharif, District Patna.

117. *Khan Bahadur Haji Syed Mohamad Mohsin Sahib, Mirdad, P. O. Bihar Sharif, Patna.

118. Mr. Rahmat Karim, Kachi Sarai, Muzaffarpur.

119 *Khan Sahib Haji Shaikh Mahmood Hassan Khan, Patna (Bihar).

120. **Haji Hafiz Habibur Rahman Sahib Qadri, Author of the* Habibul Hujjaj, Hazaribagh (B. & O.).

121. *Khan Sahib Najibullah Khan, Hony. Magistrate and Zamindar, Village Mirchagarh, P. O. Sarai, District Muzaffarpur (Bihar).

122. Mr. Ali Hasan, Bar-at-Law, Secretary, B. & O. Muslim Association, Patna

123. Mr Haji S N. Huda, C.I.E., M A., B.L., Advocate, President, Provincial Haj Committee, Patna.

124. Mr Syed Nasiruddin Ahmed, Bar-at-Law, Munsif, Bakerganj, Patna

125. *Mr. Syed Zamiruddin Ahmed, Zamindar, Bakerganj, P. O. Patna.

(UNITED PROVINCES.)

126 *Maulvi Ashiq Ilahi, Proprietor, Khairiyya Misriyya Press, Meerut

127 *Maulvi Mohd Yakub Sahib, M.L.A., Deputy President, Legislative Assembly, Moradabad, U. P.

128 *Khan Bahadur Haji Wajihuddin, Hony Magistrate, Member, Cantonment Board, ex-Member, Legislative Assembly and Municipal Board, Proprietor, The Pioneer Arms Co., Swiss Watch Agency, Meerut.

129 Mr Sád Ansari, Professor, Jamia Millia of Delhi, Hardinge Road, Lucknow.

130. H Mohd Akbar H Abdul Wahid, Brassware Merchants, Moradabad.

131 Mr M Paighambar Bakhsh, Deputy Collector, Etawah, U. P.

132 Mir Nazim Ali, Merchant, Fyzabad

133 Mr Agha Mirza, Merchant, Fyzabad.

134. *Chaudhari Abdur Rahman Khan, Special Magistrate, Dhakolia, District Bahraich (Oudh).

135. Haji Abdul Majid Khan Sahib, Subedar Pensioner, Lakhimpur, Kheri (Oudh).

136. *M. Rahmat Khan Sahib, Mir Munshi, 140, Mirpur, Cawnpore.

137. *Syed Abdul Ghaffar Rizvi, s/o. K. B M. S Haji Abdul Aziz Rizvi (Assistant Collector and Magistrate), Samdhin, District Fatehgarh (U. P.)

138. Mr. M. Mubarak Ali, Mukhtar, Jhansi

139. Mr. Tofail Ahmed, Nizami Press, Badaun

140. Through the District Magistrate, Shahjahanpur (U. P.), (Writer unknown)

141. The Tahsildar, Rai Bareilli (*Local Hajis consulted*).

142. *Maulana Abdul Majid Sahib, Editor "Such", P. O. Daryabad, District Bara Banki.

143. Mr. M H. Abu Masud Khan Qamar of Benares.

144 Khan Sahib M. Shaikh Mohd of Gorakhpur

145. S. Ali Hasnain, B.A., LL B, Vakil, Secretary, Haj Committee, Muzaffarnagar

146. Mirza Mahmud Beg, B.A., LL.B, Hony Secretary, Haj Committee, Gonda.

147. Shaikh Asghar Hosain, Secretary, Haj Committee, Mainpuri

148. Dr. M. K H. Qurashi, Hony. Secretary, Anjuman-i-Rifahul Muslimin, Partabgarh (Oudh)

149. Writer unknown

150. Mr Waheed Bakhsh, Sotah Mohalla, Badaun.

151. Mr. Shafi Ahmed, Qazi Tolah, Badaun

152. Khan Bahadur Haji Shaikh Mohiuddin Haider Sahib, Special Magistrate, First Class, Sheikhupur, District Badaun.

153. Maulana Maulvi Haji Abdul Qadir Qadri, Mohalla Maulvi Tolah, Badaun.

154. Khan Sahib Fariduddin Ahmed, President, Haj Committee, Lucknow.

155. Khan Bahadur Syed Mehdi Hussain Sahib, Lucknow (on behalf of the Local Haj Committee).

156. Khan Bahadur Bashiruddin, Lal Kurti, Meerut Cantt

157. Sahibzada Haji Sheikh Mohd Rashiduddin Ahmed Sahib, Hony. Magistrate, Meerut

158. Mr Aklaq Ahmad, s/o Haji Mohd Ahmed Sahib, Mohalla Sheikh Farrukh, Saharanpur

159 Mr Mohammad Ali, Head Maulvi, Hamirpur Islamia School, Hamirpur.

160. Mr. Ahmed Ali Khan Ahmed Quarashi, Tahsil Rajupur, District Saharanpur.

161 M. Mohd. Yasin, Secretary, Tablighul Islam, Fyzabad.

162. Hakim Maulvi Ahmed Husain, Translator of "Tarikh Allama-Ibn-i-Khaldun", Member, Board of Indian Medicine, U. P., etc., etc., Allahabad.

163. Maulvi Mohammad Said Sahib, Muhajir Makki, Kairana, District Muzaffarnagar (U. P.).

DELHI.

164. *Haji Rashid Ahmed Sahib, c/o. Messrs. Elahi Bukhsh & Co, Kashmiri Gate, Delhi.

165. *The Delhi Muslim Association, Delhi.

166 *Prominent Musalmans and Members of Muslim Anjumans, Delhi.

167. Secretary of the Standing Committee of the All-India Ayurvedic and Unani Tibbi Conference, Delhi.

168. Haji Sheikh Mohd. Fariduddin Sahib, Rais, Meerut and Delhi.

169. *Haji Abdul Ghaffar Sahib, c/o. Messrs Haji Ali Jan & Co., Delhi.

170. Mr Mohamed Ashfaq Ahmed, c/o. Messrs. Hafiz Wahidud-Din Mohd. Yusuf, Lace Merchants, Chandni Chowk, Delhi.

PUNJAB.

171 Mr Saadatyar Khan, Retired Deputy Superintendent, Punjab Police, c./o Postmaster, Bahawalpur.

172. *Maulana Syed Ismail Sahib Ghaznavi of Amritsar.

173. Haji Mian Mohd. Sadiq, s/o. the late Mian Tajuddin of Baghbanpura, Lahore (Punjab).

174 Chaudhury Bashiruddin, B A. (Alig.), Lahore.

175. Mr. Mohd Ismail Butt, Head Clerk, Municipal Committee, Amritsar.

176 Nawab Mohd. Umardaraz Ali Khan, K. B, Rais and Jagirdar of Karnal & M. Nagar, Karnal.

177. Khan Sahib Latif Hosain, Retired Executive Engineer, Panipat.

178 *Khan Sahib J. M Ahmed Din, Registrar, Punjab Medical Council, Lahore.

179 *The Anjuman-i-Himayat-i-Islam, Lahore.

180 Qazi Nazir Ahmed, B.A., LL B., Advocate, Rawalpindi City.

181. Maulvi Nazir Hussain, Hony. Magistrate, Gujranwala.

182 The Anjuman-i-Islamia, Ferozepore Cantt.

183. The Anjuman-i-Islamia, Kaithel, District Karnal.

184. The Anjuman Islamia, Simla.

185. Mr. Maqbul Mahmood, Bar-at-Law., M.L.C., Punjab, Minister, Patiala.

186. The Anjuman Islamia, Nurpur, Kangra (Punjab).

187. The Anjuman Muinul Islam, Hidayatpur, Gurgaon Cantt.

188. Mr. Fateh Mohd. Sayal, Nazir Ala, Sadar Anjuman Ahmediya, Qadian.

189. His Holiness Mirza Bashirud-Din Mahmood Ahmed, Khalifatul Masih

190. *Syed Ghulam Bhik Nairang, B A, Advocate, General Secretary, Central Jamiat-i-Tablighul Islam, Ambala

191. *Maulvi Abul Wafa Sanaullah Sahib, Amritsar.

192 The Secretary, The Punjab Provincial Tibbi Conference, Lahore

193 The Secretary, The Central Rawal Board, Nile Mahal, Jullundur City

KARACHI

194 *Sgt A J Orford, Harbour Police, Keamari

195 Haji Shah Nawaz Pirzada, M A, B.T, Nawabad, Lyari Quarters, Karachi

196. Maulvi Mohd Siddiq Khadha, Karachi

197. Mr. Hassan Bin Mohammed Alshirawi, Kharadar, Karachi

198 Mr Abdul Karim Sabbagh, Mithawara, Napier Road, Karachi.

199. Mr. Jafferbhoy Ghulamhusain, Cutch Mundra

200. Maulvi Mohd. Abdul Hayo Haqqani, H. P. Haqqani Electric Press, Karachi.

201. *Haji Hafiz Sharif Hussain Sahib, Importer, Exporter and Commission Agent, Karachi.

202. Mr Mohamed Yusuf, s/o Haji Meharbux Moulabux Sahib, General Merchant, Karachi

203. *Ghulam Rasul Haji Ramzan Hashim Sahib and other Members of Faize Panjetani for Pilgrimage, Karachi

204 *Khan Bahadur Wali Mohomed Hassanally, B A, LL B, Devon Villa, Karachi

205 Hakim Mohd Muaz Sahib, Nawabshah, Sindh

206. *Dr B F Khambatta, M B B S, D P H Health Officer of the Port, Karachi

207. *Engr Lt Commander W A Cable R I M Engr and Ship Surveyor, Karachi

208 Mr. Qaimudin G. Kureshi, Manager, Messrs E A Alfazal, Agents, Nemazee Lane, Karachi

209. Mr. Abdulla Khan, Retired Superintendent of Post Offices, Karachi.

210. The Buyers and Shippers Chamber, Karachi.

211. Maulvi Haji Mohd. Ilyas Sahib, Member of Haj Committee, Karachi.

212. *Khan Sahib Abdul Qadir Umar Khan, Protector of Pilgrims, Karachi.

213. Hakim Maulvi Mohd. Abdul Karim Chishti, President, Anjuman Ishayat-ul-Islam, Shikarpur, Sind.

214. *Khan Bahadur Mohd. Ayub Khuhro, M.L.C., Larkana.

215. Syed Abdul Munim Yusuf Zawawi, General Merchant and Commission Agent, Karachi

216. *Maulvi Mohd Sadiq Mohtamim Madrisa, Arbia Mazharul Uloom, Khadha, Karachi

217 *The Haj Committee, Karachi.

218 The Karachi Indian Merchants' Association, Karachi.

219 Captain D S Khory, Superintendent, Shipping Department, B. I S. N. Co., Ltd , Karachi

220 Mr Fazal Elahi Jewahiruddin Khan, Army and Royal Air Force Contractor and Member, Haj Committee, Karachi.

221 *Haji Abdul Ghani Sahib, Chairman, Haj Committee, *Karachi (Personal).*

222 Mr Ahmed G Chagla, Bunder Quarter, Karachi.

223 *Mr. Abdulali S' Essaji, Agent, Iraq Railways, Pilgrim Sub-Agent and B I. S. N. Co, Persian Gulf Broker, Karachi.

CENTRAL PROVINCES.

224. *The Anjuman-i-Islamia, Balaghat, C. P.*

225 Maulvi Haji Abu Masud Qamar, Benarsi, Head Maulvi, Anjuman High School, Nagpur.

226 Mr A R Khan, E A. C., Nagpur.

227 The Young Muslim Association, Raipur.

228 Mr Ibrahimji A. Ahmedjibhai, Bansi Road, Raipur.

229 Khan Bahadur Syed Azmat Hussain Katib, Ellichpur.

230 The Anjuman-i-Islamia, Bilaspur.

231 Khan Bahadur Mirza Rahman Beg, Akola

232 Maulana Abdus Salam Sahib of Jabbalpore

233 The Anjuman-i-Islamia Committee, Damoh.

BURMA.

234 Khan Bahadur Haji Ahmedbhoy Chandu, M.L C., c/o. Messrs. Scindia Steam Navigation Co , Ltd., Rangoon.

235. The Burma Indian Chamber of Commerce, Rangoon.

236 Ahmed Moola Dawood, c./o. Moolla Dawood Sons & Co., 17, Strand Road, Rangoon

237. H. S. Abdul Qadir, c /o A. B. C. Coy , Wholsesale and Retail Merchants, Rangoon.

North-West Frontier Province.

238. *Haji Barkat Ali Sahib, Marvi Mohalla, Peshawar City.

239. *Haji Arbab Ahmed Ali Jan of N.-W. F P , Civil Service, P O & Village Landi Arbabs, Peshawar.

240. K. B Ahmed Din, M B E , Retired Political Agent, Wana, D I. Khan

Baluchistan.

241. *The Anjuman-i-Islamia, Baluchistan, Quetta.

242. *The Anjuman-i-Islamia, Sibi, Baluchistan.

243 *Khan Bahadur Sardar Wahab Khan, M B.E , Panezai Chief, Post Office Kachh, via Harnai, Baluchistan.

244 Khan Sahib Haji Mewa Khan Khosa, c /o The Extra Assistant Commissioner, Jhatpat, District Sibi

245 Haji Muhammad Siddiq, c /o Messrs Yousuff & Sons, General Drapers, Club and St John Road, Quetta.

246 Haji Fateh Mohammad Khan, M B E , Hony Magistrate, Quetta

Miscellaneous.

247. Saiyed Mohammad Shah of Messrs S Mohd. Shah & Co. of Jeddah (Arabia).

The following gave oral evidence only

Bombay Presidency.

1 Mr F H W Stonehewer Bird, formerly His Britannic Majesty's Consul at Jeddah

2 Maulana Abdul Kerim, Chairman, Health Advisory Committee, Durban, Natal

3 Lieut -Commander H O Webb R I M , Principal Engineer and Ship Surveyor, Bombay

Madras Presidency

4 Haji Sayed Sha Abdul Latif Sahib Shuttari, Jagirdar Kalpilayam, Bikshandarkoil Trichinopoly

CALCUTTA.

5. Mr. H. C. Hunt, Deputy Commissioner of Port Police, and Secretary, Bengal Provincial Haj Committee, Calcutta.
6. Mr. N. O. C. Marsh, Representative of Messrs. Mackinnon Mackenzie & Co, Agents for B. I. S. N. Co., Calcutta
7. Maulvi Azharuddin Ahmed, B.A., Protector of Pilgrims, Calcutta.
8. Mr. H. S Suhrawardy, M L.C., Bar.-at-Law, Calcutta.
9. Mr. P. R. Leigh-Bennet, Transportation Manager, and Mr. R A. Leaky, Superintendent, Rates and Development, Representatives of the Bengal Nagpur Railway.
10. Engineer Commander, J. S Page, R I.M, Principal Engineer and Ship Surveyor, Calcutta.
11. Mr. Saiyid Altaf Ali, M.L C., Chairman, District Board, Bogra.
12. Mr. M. A. Azim, Vice-Chairman, District Board, Birbhum.
13. Khan Bahadur Azizul Haq, B.L., M.L C., Pleader, Nadia.
14. Haji Maulvi Mashihuddin Ahmed Sahib, Basirhat, 24-Parganas
15 Haji Maulvi Abdul Rashid Khan Sahib, Deputy Executive Officer, Calcutta Corporation.
16. Mr. Kassim of Messrs Kassim and Ismail, Freight Brokers, 5/2, Garstin Place, Calcutta.
17 Captain Haji D. Ahmed, A I.R O. (Ex -I.M.S), Professor, Medical College, Calcutta.
18 Dr Hafiz Haji Abdur Rahman, 15, Sandel Street, Calcutta.

DACCA.

19. Shamsul Ulema Maulvi Mohamed Ishaq Sahib, Professor of Arabic, Intermediate College, Dacca.
20. Maulvi Arifur Rahman Sahib

PATNA (B & O.)

21 Maulvi Khurshed Hussain Sahib, Advocate, High Court, Pirthipur, Patna

LUCKNOW (U P)

22 Maulana Syed Sulaiman Nadvi (U P).
23 Khan Bahadur Syed Mehdi Hasan Rezvi, General Secretary of the Majlis-i-Ulema, Shia College, and Secretary of the Managing Committee of the Shia College, Lucknow.
24. Khan Bahadur Haji Abdul Hadi Khan, Retired Deputy Collector, Shahjehanpur.
25 Haji M Abdul Hasan Sahib, Inspector of Schools, Gorakhpur.

LAHORE (PUNJAB).

26. Khan Bahadur Munshi Rahim Bakhsh, District and Sessions Judge, Ludhiana.
27. Maulana Zafar Ali Khan, Proprietor of "Zamindar", Lahore
28 Maulana Abdul Qadir Kasuri.

QUETTA (BALUCHISTAN)

29 Khan Bahadur Haji Khan Tama Khan Sahib, Extra Assistant Commissioner, Zhob
30 Maulvi Haji Syed Musa Sahib Najafi, Mujtahid of Ghazni (Afghanistan)
31. Mian Nasir-ud-Din Ahmed Sahib, Indian Personal Assistant to the Hon'ble the Agent to the Governor General and Chief Commissioner, Baluchistan
32 Khan Bahadur Seth Abdul Sattar Sahib, Merchant and Contractor, Quetta, Vice-President of the Anjuman-i-Islam, Baluchistan, Municipal Commissioner in Quetta and 1st class Hony Magistrate

KARACHI (SIND)

33 Haji Mohd Ismail Sahib, Abkari Inspector, Secretary, Young Muslim Association, Bunder Road (Near Veterinary Hospital), Karachi
34. Seth Haji Abdul Shakoor H Abdul Kadir, Member, Local Haj Committee, and Merchant, c/o Mr. Goverdhan Das, Cloth Market, Karachi
35. Sheikh Jassim Mahomed Budai Sahib, Arab Merchant, c./o. Messrs. N. D Mallik and Sons, Karachi.
36. Mr. G. G. Chagla, Kharadar, Karachi.
37. Dr. Siddiqi, Secretary, Anjuman-i-Musalmanan-i-Punjab, Karachi.

APPENDIX C.

Report of the visit to S.S. "Vita" by the Haj Inquiry Committee.

As resolved at its meeting of the 27th instant, the Haj Inquiry Committee visited the steamship "Vita", which was undergoing survey in the Princes Docks, at 3-30 P M. on the 28th June. The following members were present:—

The Chairman.

Maulvi Mohammed Shafee Daoodi, M.L.A.

Mr. Hasanally P. Ebrahim.

Maulvi Syed Murtaza Sahib Bahadur, M.L.A.

Khan Bahadur Makhdum Sayad Rajan Bakhsh Shah, M.L A.

Haji Chaudhury Mohammed Ismail Khan, M.L.A.

They were received by Captain A E Woolatt of the S.S "Vita" and Engineer Commander Webb, R I M, and shown round the ship. The method of surveying ships for the grant of passenger certificates of all kinds was explained by Engineer Commander Webb and exemplified by actual measurements in No 1 hold of the between-decks The system of measurements is very elaborate and is laid down by precise rules, and the calculations are based on recognised formulæ Each hold is measured separately and the deductions made on account of any obstructions which would decrease the actual space available, such as stairways, ventilators, casings, hatches, etc Each hold or space for accommodating passengers is separately calculated and the number of passengers which it is legally authorised to contain is shown separately in the case of each part of the ship open to passengers as well as the total The adequacy of the ventilation is checked in the case of the between-decks

The Committee were informed that, after the Surveyor had made his calculations, a certificate was prepared in the Surveyor's office and signed by the Port Officer and forwarded to the owners of the ship concerned, and that it was compulsory for every ship to display prominently in a place where all could read it any certificate so given

The Committee were satisfied that the survey was thorough and accurate In view of the suggestion that has been made that a space should be reserved for each passenger according to the number on his ticket, an attempt was made to mark out on the deck in No 1 hold such reserved spaces, each 8 × 2 ft As a result it was found that, owing to the hold not being square, there would be a considerable amount of broken space which could not be allotted as an individual space reserved for a particular passenger This would result in reducing the number for which the ship could be certified very considerably. The Committee subsequently discussed the conclusions that should be arrived at on the suggestion made, and it appeared that there would be no serious difficulty in taking the whole number for which a particular hold was licensed and dividing it into two, half for each side of the ship, though it is to be noted that the spaces on each side might not be exactly equal, and some

allowances might have to be made for this reason It was also discussed whether it was practical to make any further sub-division so as to accommodate pilgrims in blocks of ten or twelve at a time.

At the request of the Committee the Chairman thanked the Captain and Engineer Commander Webb for their courtesy and assistance in the matter and it was resolved that a letter of thanks should be sent to Messrs Mackinnon Mackenzie and Co , acknowledging their courtesy in allowing the Committee to visit the S S "Vita" and the kindness and hospitality of the Captain of the ship

The Committee left the ship at 5 P M

APPENDIX D.

Composition of the Port Haj Committee of Bombay.

Members to the number shown to be elected by the following.

Serial No.		Number of representatives.
1	Muslim Councillors of the Bombay Municipal Corporation	1
2	Elected Muslim Members of the Bombay Legislative Council from the Presidency proper	1
3	Central Khilafat Committee	1
4	[illegible]	1
5	[illegible]	1
6	[illegible]	1
7	[illegible]	1
8	Muslims of the Bombay Presidency Honorary Magistrates Association	1
9	Trustees of the Haji Sabu Siddiq Musafirkhana	1
10	Trustees of the C. Jaffer Suleman Musafirkhana	1
11	Trustees of the Juma Musjid	1
12	[illegible]	1
13	[illegible]	1
14	[illegible]	1
15	[illegible]	1
16	[illegible]	1
17	[illegible]	1
18	[illegible]	1
		18

Composition of the Port Haj Committee of Karachi.

Members to the number shown to be elected by the following.

Serial No		Number of representatives.
1	Sindh Madressah Tul Islam Board, Karachi	1
2	Khilafat Committee, Karachi City	2
3	Faize-Hussaini	1
4	Municipal Corporation	2
5	Karachi District Local Board	1
6	Sind Mohomedan Association	2
7	Anjuman Musalmanane-Punjab	1
8	Young Men's Muslim Association	1
9	Unjuman Tarakki-e-Urdu	1
10	Medical Association (Muslim)	1
11	Muslim Ladies Anjuman	1
12	Honorary Magistrates Association (Muslim)	1
13	Bombay Legislative Council from amongst those representing Sind	1
14	Representatives of all Anjumans of Karachi except those mentioned above	1
15	Faize-Panjetani	1
		18

Composition of the Calcutta Port Haj Committee.

Members to the number shown to be elected by the following.

Serial No.		Number of representatives.
1	Jamiatul Ulema, Bengal	1
2	Central National Mohammadan Association	1
3	Mohammadan Literary Society	1
4	Muslim League (Bengal)	1
5	Khilafat (Bengal)	1
6	Elected Members of Bengal Legislative Council (Muslim)	2
7	Muslim Councillors of Calcutta Corporation	2
8	Kazi Committee	1
9	Praja Party (Muslim)	1
10	Trustees of Musa Salehji Musafirkhanas	1
11	Trustees of Buksh Elahi Musafirkhana	1
12	Seamen's Association	1
13	Muslim Young Men's Association, Bogra	1
14	Khadimul Insan Samiti, Faridpur	1
15	Trustees of Zakaria Musjid	1
16	Muslim Volunteers Association, Calcutta	1
		18

In addition, in each case, two members who should have performed the Haj within the last five years will be co-opted by the above, and five members will be nominated by Government.

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